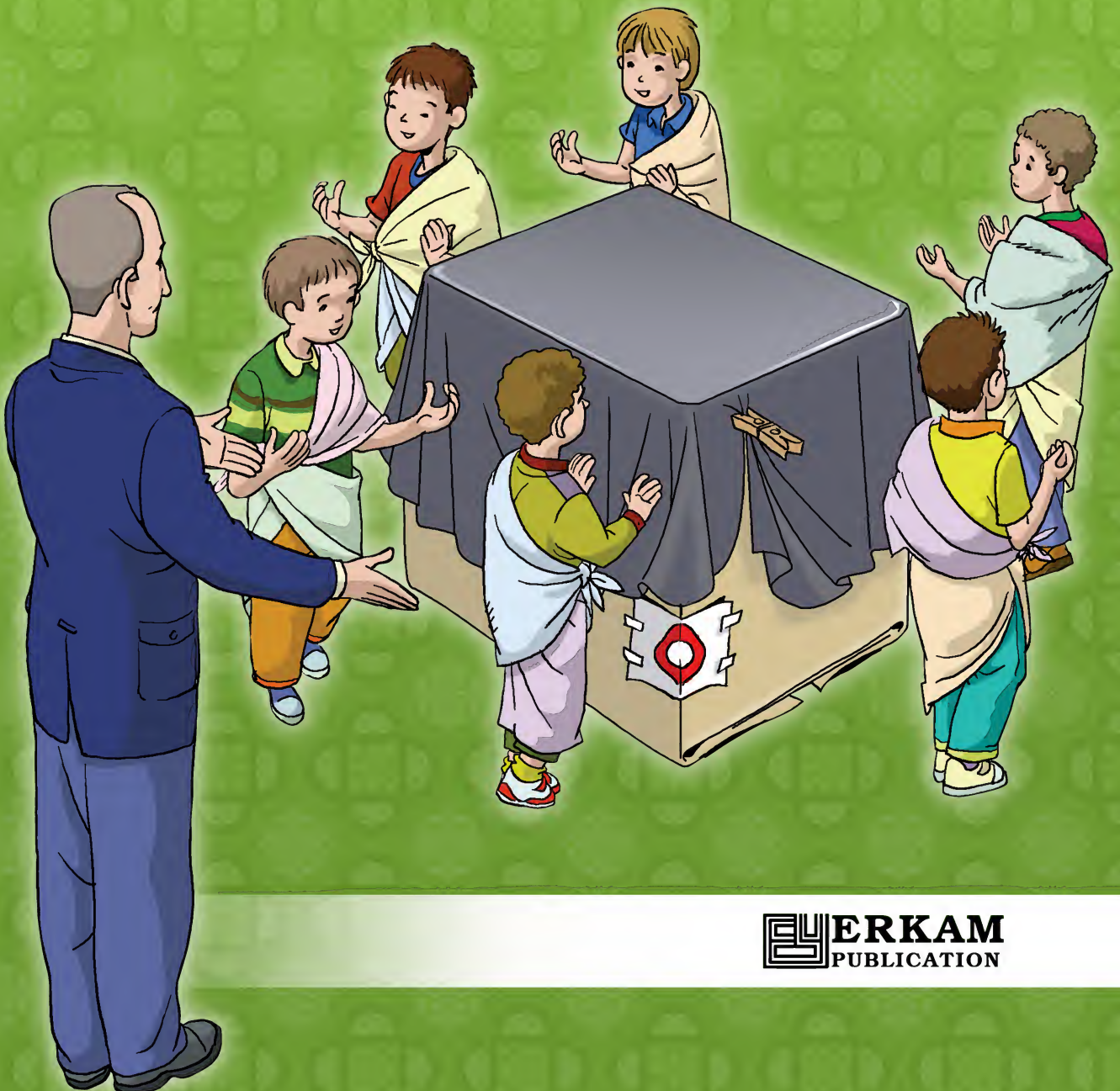


RELIGIOUS EDUCATION

With Activities



RELIGIOUS EDUCATION WITH ACTIVITIES

Prepared by

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PREFACE

In the field of education in general and in religious education in particular, the methods that keep the learner as the real actor in learning process has started to be preferred in Turkey as it has been embraced around the world since the beginning of the last millennium. New educational approaches have necessitated the development of new educational-training materials, the preparation for new documents, and other instruments. On the other hand, in order to realize a lasting education, multidimensional and well-planned activities that would mobilize various sensations and perceptions of the students have started to be needed.

The book in your hand, titled “Religious Education with Activities”, is prepared based on the above-mentioned basic understanding and needs. Religious Education with Activities consists of sixty-two activities related to the three learning fields, namely “belief, worship and morality,” to be carried out in the class. In teaching belief, worships and moral values, attention has been paid to form variety of activities based on using pen-paper, process, creative writing, introspection, an on analyzing feelings and thinking. This book has been prepared targeting the needs of those who teach the course of Religious Culture and Morals in primary schools, who teach at the courses of the Recitation of the Quran, and other educators who teach the children around the similar age level.

In the preparation of the activities, attention is especially paid to the following points:

- a. to prepare them in a way that is applicable to the student groups aged 10-14.
- b. to prepare them in a way that is applicable by the teachers who are experts in their fields.
- c. to prepare them in a way that they can be carried out both in the classroom and at home.
- d. to prepare them in a way that is clear and easy to understand because the students may need to carry out some activities by themselves, without an instructor’s help or explanation.
- e. to design the book in a way that is charming and attractive to the students because they may need to carry out some activities by themselves.
- f. to materialize the activities as much as possible by taking characteristics of the growth periods of different student groups into consideration.

g. to prepare them in a way that may mobilize the sensational, cognitive, and behavioral dimensions of the students' lives.

h. to prepare them in a way that teach the essence and basis of belief, worships and moral values.

i. to prepare them in a way that they teach the wisdom and delicate aspects of belief, worship and moral values.

We sometimes faced some difficulties in the phase of preparation of the activities that were put forward at the end of long hours of consultations in our commission constituted from experienced and qualified teachers in their jobs. While preparing activities for the education of belief, we especially worked hard in order not to cause any problems such as misguidance, narrow the meaning, or the statements that may condition the readers' thoughts. The activities that we have prepared were personally tried by our colleagues in their classes and on different student groups. On the other hand, we did not include in this book the activities that we did not find sufficient, or found inconvenient in some aspects.

Even though we cannot claim these sixty-two activities prepared on "belief, worship and morality" entirely comprises all the subjects, we can say that at least one activity on almost every basic subject has been included in it. Because of the characteristic of the method of education with activities, it is not possible to teach all the aspects of a subject by only using activities. In that regard, we cannot say that the activities in the book are enough. However, we believe that it will facilitate the mission of the teachers of Religious Culture and Morals, teachers of religious education and the teachers who work at the courses of the Recitation of the Quran, and that it will make a significant contribution to them.

We consider that this book is exclusive in terms of its teaching approach, its content, its preparation, its language, its wording, its design and other elements in it. Because of that, we believe it meets an important need. We ask Allah the Almighty to make it a means to whatever is good and to a good servitude to our Lord.

Dr. Faruk KANGER

May 2009

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**EDUCATION
OF THE
SUBJECTS OF
BELIEF**





THE GOAL

- ✓ Students grasp that there can be no god but Allah.



DRAWING ATTENTION AND INCREASING MOTIVATION

- ✓ *“Had there been in heaven or on earth any deities other than God, both [those realms] would surely have fallen into ruin!”* (Chapter al-Anbiya, 21: 22)



MATERIALS

- ✓ Board or pen and paper.





APPLICATIONS

1. Four students who have skills in drawing are chosen.

2. The board is divided into two parts. Three of the students stand on the one side of the board, and the other one stands on the other part of it. (If there is no board, three students are given three pens and one piece of paper, and the other student is given one pen and one piece of paper.)

3. All the students are asked to draw a man.

4. The group of the three students are told, “The picture of the man you are going to draw will be a joint work of the three of you. All of you will show your skills and do your best. So each one of you will start drawing at the same time using your pens and never speak to each other. All of you have the right to intervene and to correct what your friends draw.”

5. The student who works alone is told, “You are going to draw a nice picture of a man however you wish.”

6. All students are expected to finish their drawings in three minutes.

7. All other students in the classroom are asked to compare how the students behave while drawing and the pictures they draw.

After the students evaluate the drawings, the teacher makes the following assessment, “As you see, your friend who drew the picture alone did not feel any hardship at all. On the other hand, your other friends who drew the picture as a group faced some difficulties in taking decisions, working in harmony and producing their work in consistency and orderly. Hence, there occurred some disagreements among them and any of them could not demonstrate their talent completely. If some disagreements happen among three people even in drawing the picture of a man, then everybody should think about what kind of chaos would have occurred if such a big and complex universe had been created by more than one god. In this case, if there were more than one god, it would not be possible that the order in the universe would continue to this day. Because each god would act in accordance with his own will and wish.



ALLAH'S ATTRIBUTE OF CREATING THE THINGS FROM NOTHING AND RESURRECTING AFTER DEATH



THE GOAL

- ✓ Students comprehend everything in the universe has been created by Allah out of nothing.
- ✓ Students understand Allah has endless power to recreate everything and to bring everyone back to life after death.
- ✓ Students grasp there will be resurrection after this worldly life ends.



DRAWING ATTENTION AND INCREASING MOTIVATION

- ✓ “He [it is who] brings forth the living out of that which is dead, and brings forth the dead out of that which is alive, and gives life to the earth after it had been lifeless: and even thus will you be brought forth [from death to life].” (Chapter al-Rum, 30: 19)
- ✓ “Verily, God is the One who cleaves the grain and the fruit-kernel asunder, bringing forth the living out of that which is dead, and He is the One who brings forth the dead out of that which is alive. This, then, is God: and yet, how perverted are your minds!” (Chapter al-An'am, 6: 95)



MATERIALS

- ✓ A small size plate or a saucer
- ✓ 8 or 10 beans
- ✓ Some cotton
- ✓ Some water





APPLICATIONS

1. The teacher asks the students to bring 8-10 beans and a small size plate for the next class. He/she also brings 1-2 liters of water and a pack of cotton.

2. In the next class, the teacher takes some of the beans in her/his hands and shows them to the students. Then, the teacher asks the question “whether they think the beans are alive or lifeless,” and opens a discussion among the students in order to evaluate the subject with all dimensions.

3. As a result, everybody becomes convinced that a bean grain is not a living plant.

4. Afterwards, the teacher reads 95th verse of chapter al-An’am loudly and tells the students that they will put this verse into practice.

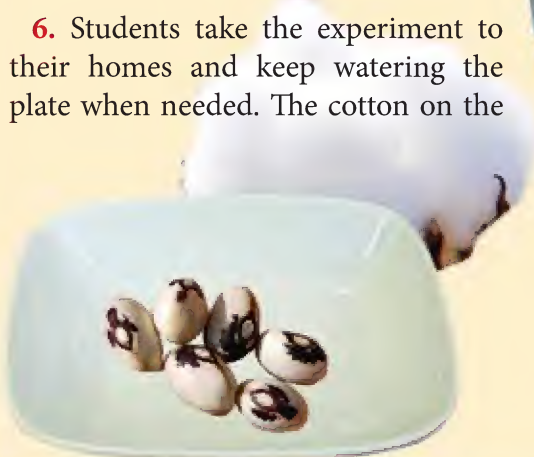
5. Students put a thin layer of cotton in the plates they have brought. They place the beans on this thin cotton layer. Then, they cover up the beans by another layer of cotton, and pour some water enough to make the cotton wet.

6. Students take the experiment to their homes and keep watering the plate when needed. The cotton on the

top should not be removed during that process. A week later, all the students come to the class with their experiment plates.

7. In this class, the teacher asks the students to remove the piece of cotton covering the beans. The students interpret the situation of the beans they have witnessed in the context of Allah’s attribute of creating, and in the light of 19th verse of chapter al-Anbiya and 95th verse of chapter Al-An’am.

8. The teacher concludes the class saying, “Surely, the One who creates the grains and seeds out of nothing is Allah. He brings forth the living out of that which is dead, and He brings forth the dead out of that which is alive. He gives life to the soil after its death. Likewise, we will be taken out of our graves like these bean grains. Then, we will be held accountable for all good and bad deeds that we have done in this world.



BELIEF IN ALLAH**Allah's Creating****THE GOAL**

- ✓ Students learn that the universe cannot come into existence by itself.
- ✓ Students comprehend that Allah is the creator of everything.

**METHOD OF TEACHING**

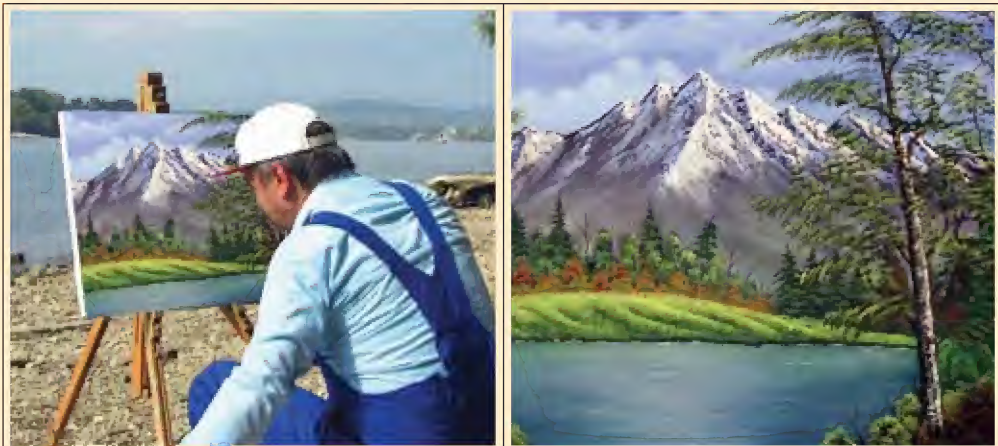
- ✓ Interpreting pictures

**ATTIRER L'ATTENTION ET MOTIVER**

✓ “Who remember God when they stand, and when they sit, and when they lie down to sleep, and [thus] reflect on the creation of the heavens and the earth: “O our Sustainer! You have not created [aught of] this without meaning and purpose. Limitless art Thou in Thy glory! Keep us safe, then, from suffering through fire!” (Chapter Al ‘Imran, 3: 191)

**APPLICATIONS**

There is a relation between the pictures given below in terms of “the maker and the made one.”





1. The teacher comments on the first picture saying: "As you see, there are mountains, a plain and a sea in the first picture. Everything in this painting is planned and made up by a painter. Unless he/she is insane, can a person think that the picture come into existence by itself rather than painted by an artist? Of course, nothing in the picture can take shape and colored by itself. What created the picture is the ability of the painter and his desire to draw it."

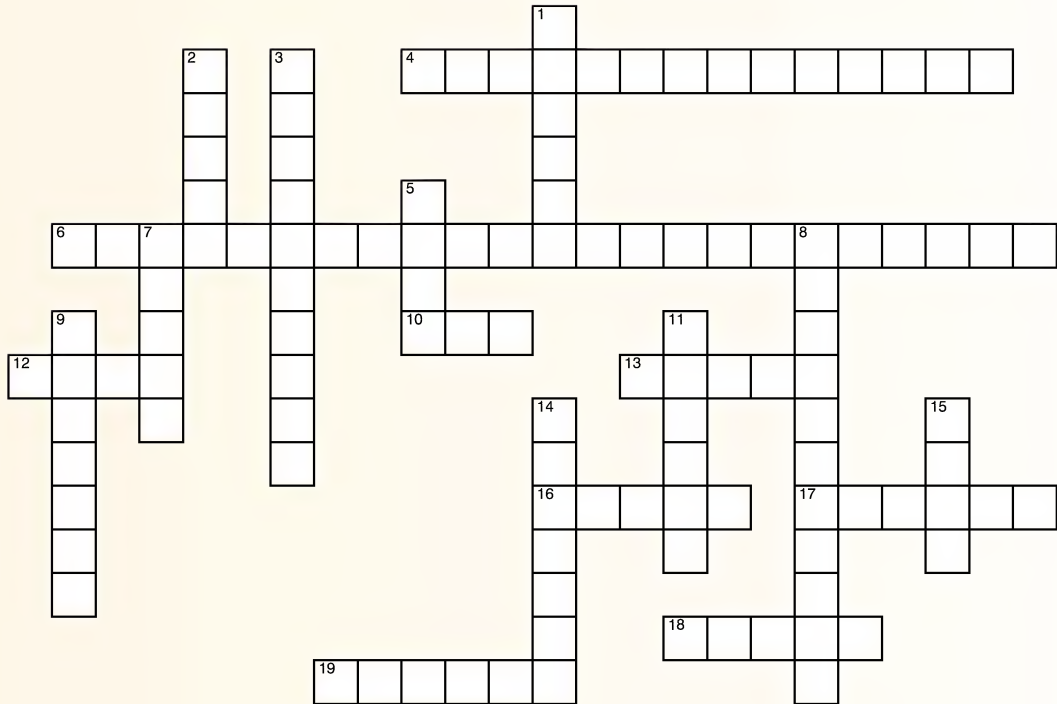
2. The teacher asks the students to interpret other pictures the way he did.

3. At the end, the teacher asks the students to answer, by taking the meaningful connection between the other pictures into consideration, with what the question mark next to the picture of "the universe" and "the earth" given below can be replaced.



4. At the end of the activity, the teacher says to the students "How can it become possible to think this enormous universe to come into existence without a creator while we think that even a tiny pin needs a maker to exist?"

CROSSWORD: BELIEF IN GOD



ACROSS

4. Allah's attribute meaning that He does not need to any being in order to exist. The Self-Existing One
6. The term expressing Allah's attribute that He does not resemble any of His creation.
10. The term expressing Allah's power to know everything
12. The term expressing the attribute of the eternity of the existence of Allah
13. The term expressing the attribute of the existence of Allah
16. The term expressing Allah's power of seeing everything
17. The term expressing Allah's power to carry out whatever He wills.
18. The term expressing the attribute of the pre-eternity of the existence of Allah.
19. Prophets' attribute of being reliable and trustworthy

DOWN

1. Allah's attribute to bring everything in the universe into existence out of nothing, His attribute of creating.
2. Protection of the prophets from all kinds of sin by Allah. The term that refers to their innocence
3. One of the attributes of Allah meaning life
5. The term expressing Allah's hearing everything
7. Allah's attribute of speaking
8. The attribute that refers to Allah's Oneness and that He has no partner
9. Prophets' attributes of being intelligent and wise
11. The term expressing the attribute of the limitless power of Allah
14. Prophets' conveying the message they receive from Allah to the people word by word.
15. Prophets' attributes of righteousness and honesty

THE EXISTENCE OF ALLAH AND HIS ATTRIBUTE OF CREATION

Everything in the universe has been created by Allah in a certain order



THE GOAL

- ✓ Students recognize that not an order but just anarchy may emerge out of coincidences.
- ✓ Students learn that everything in the universe is a work of creation.
- ✓ Students comprehend that Allah has created all creatures in accordance with a perfect plan.



DRAWING ATTENTION AND INCREASING MOTIVATION

✓ “He [it is who] has created the skies without any supports that you could see, and has placed firm mountains upon the earth, lest it sway with you, and has caused all manner of living creatures to multiply thereon. And We send down water from the skies, and thus We cause every noble kind of life to grow on earth.” (Chapter Luqman, 31: 10)

✓ “O man! What is it that lures you away from your bountiful Sustainer, who has created you, and formed you in accordance with what thou art meant to be, and shaped your nature in just proportions, having put you together in whatever form He willed you to have?” (Chapter al-Infitar, 82: 6-8)



MATERIALS

- ✓ A large glass pot (the size of a liter)
- ✓ Three handfuls of dry chickpeas
- ✓ Ten corn seeds





APPLICATIONS

1. The teacher places all the chickpeas into the glass pot in front of the students.

2. He/she puts corn seeds into the pot as well, and stirs them.

3. Afterwards, he/she asks the students “Is there anyone among you who can bring those ten corn seeds together side by side without removing the lid of the glass pot?”

4. Students try to bring all corn seeds together moving the glass pot. All the students have the right to try this as many times as they wish.

5. None of the students will be able to fulfill this task since it is almost impossible to bring together ten corn seeds mixed with lots of chickpeas just by shaking the glass pot. After the end of trial process with failure, the teacher asks the students: “All of you have witnessed that ten corn seeds among 150-200 chickpeas cannot come together side by side. Then, can billions of cells having many different features and functions form each other such as eye cells, brain cells, liver cells, kidney cells, and hundreds of textures in human body come together just by a co-

incidence? If they all came together accidentally, what would the human body be like? Is there any example among living beings and lifeless things you see in the world, which you would claim it to come into existence by chance?”

6. Finally, the teacher says, “Allah the Almighty states: ‘No fault wilt you see in the creation of the Most Gracious. And turn thy vision upon it once more, can you see any flaw? Yea, turn you vision upon it again and yet again, and every time your vision will fall back upon you, dazzled and truly defeated. (Chapter al-Mulk, 67: 3-4) Everything that we can see and we cannot see in the universe has been created in accordance with a flawless plan and order. To think or to imagine the opposite is something that reason cannot accept.”



LET US LOOK OVER WHAT WE HAVE LEARNED

	INFORMATION	TRUE	FALSE
1	Angels are created to do what Allah commands to them.	✓	
2	Angels are beings that are created out of light.		
3	Angels can commit evil as they can do good deeds.		
4	Angels get married and reproduce just as humans do.		
5	Angels take nourishment from pure foods.		
6	Angels can do things by themselves even if it is not commanded by Allah.		
7	Angels named Kiraman Katibin record everything that people do.		
8	It gives peace to people to know that angels are always with them.		
9	Those who believe that whatever they do is recorded by angels, know that they should stay away from committing evil deeds.		
10	Angels do not like to be in places where evil and illegal deeds are committed.		
11	Angels give evil whisper to the hearts of people.		
12	The Noble Qur'an is the first and last divine book sent down by Allah.		
13	Faith in divine books is among the pillars of Islam.		

	INFORMATION	TRUE	FALSE
14	Because He has boundless mercy, Allah sent down His messages to people through His messengers.		
15	By the revelation of the Noble Qur'an, the validity of the previous divine scriptures was nullified.		
16	The Noble Qur'an has been sent down to lead people to the happiness both in this world and in the hereafter.		
17	Reciting the Noble Qur'an gives people peace, joy, and relief.		
18	The validity of the Noble Qur'an will last until another holy scripture is sent by Allah.		
19	Allah knows whatever happened and whatever will happen.		
20	Sometimes there are good things for us in bad incidents that happened to us.		
21	Some bad incidents that we have experienced can be a test for us. If the person shows patience to whatever befalls him, he will definitely be rewarded in return.		
22	It is called contemplation (tafakkur) to fulfil everything within our responsibility in a matter and then to leave the rest to Allah and trust in Him.		
23	Everything we live is predetermined. Thus, our personal efforts can change nothing. Everything ends however it was predetermined.		

BELIEF IN HOLY BOOKS**The Qur'an is a "divine letter"****THE GOAL**

- ✓ Students learn that the Noble Qur'an is a gift from Allah to His servants.
- ✓ Students realize that belief in the divine book means living in accordance with its commands.

**DRAWING ATTENTION AND INCREASING MOTIVATION**

✓ "O mankind! A manifestation of the truth has now come unto you from your Sustainer, and we have sent down unto you a clear light. And as for those who have attained to faith in Allah and hold fast unto Him, He will enfold them within His grace and bounty, and guide them unto Himself by a straight way."

(Chapter al-Nisa, 4: 174-175)

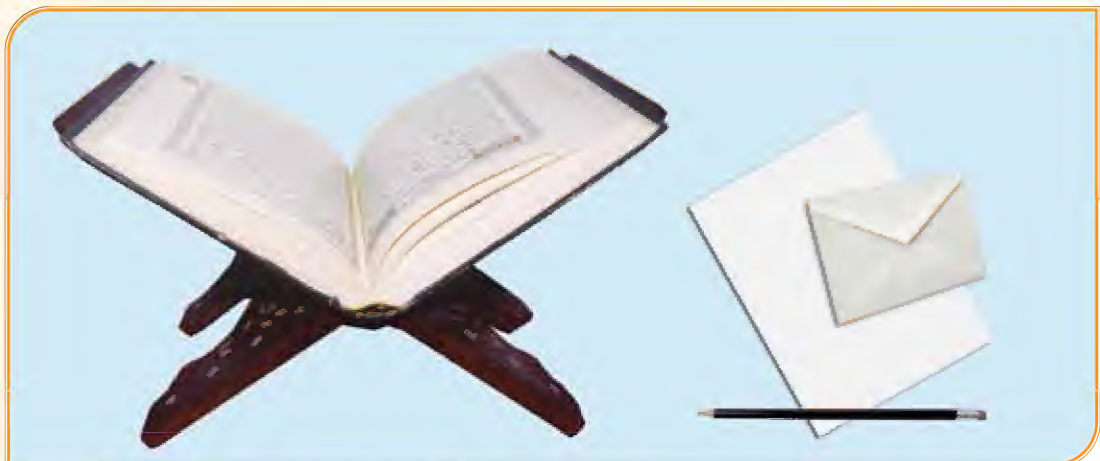
✓ "I am delivering unto you my Sustainer's messages and giving you good advice: for I know through revelation from Allah what you do not know." (Chapter

al-Araf, 7: 62)

✓ "All this have We expounded in this blessed divine writ which we have revealed unto you, [O Muhammad,] so that men may ponder over its messages, and that those who are endowed with insight may take them to heart." (Chapter Sad, 38: 29)

**MATERIALS**

- ✓ A translation of the Qur'an, a piece of paper and an envelope for it, a pencil.





APPLICATIONS

✓ The teacher starts the lecture saying, “The Qur’an is a divine message that Allah sent down for His servants. It was our Prophet (pbuh) who conveyed that message to us. We should read this message joyfully and excitedly as if it is a letter that we have been waiting for a long time from one of our relatives in a quite distant country. We should regard it like a letter coming from our homeland when we are far away, which becomes a remedy for our longing. A letter which carries in its every line the beautiful smell of our homeland...”

✓ The teacher asks students to write the names of the chapters of the Qur’an given below and their numbers on papers and puts them in a glass pot.

The Verses from the Qur’an:

Chapter Hud, verse 114	Chapter al-Fatir, verse 29	Chapter ar-Rahman, verse 9	Chapter al-Saff, verse 2	Chapter al-An’am, verse 151
Chapter Fussilat, verse 34	Chapter Luqman, verse 17	Chapter Luqman, 19 th verse	Chapter az-Zumar, verse 53	Chapter al-Humazah, verse 1
Chapter al-Mujadalah, verse 7	Chapter al-Baqarah, verse 263	Chapter Ta Ha, verse 81	Chapter al-Isra, verse 37	Chapter al-Insan, verse 8
Chapter al-Qasas, verse 76	Chapter al-Ma’idah, verse 1	Chapter al-Tawbah, verse 119	Chapter al-Baqarah, verse 188	Chapter al-‘Asr, verses 1-3
Chapter al-Baqarah, verse 153	Chapter al-Kahf, verses 23-24	Chapter al-Ahzab, verse 70	Chapter al-Ma’idah, verse 2	Chapter al-Zumar, verse 13

✓ Each one of the students draws a verse from the glass pot in order.

✓ Then, with the help of their teacher, they find the meaning of the verse they drew from the translation of the Qur’an they brought with them. They write the meaning of the verse, express what they have understood and what they have deduced from the verse in the form of a letter. Students also give some special advice to their friend who is supposed to get the letter and state their good wishes for their friends in the letter.

✓ Afterwards, the teacher pairs the students who will be writing a “Qur’an Letter” to each other.

✓ After the writing session of the “Qur’an Letter” is completed, all the letters are placed in envelopes.

✓ Students who were matched with each other give their letter to their friend in the classroom. Every student opens the envelope and reads the letter written to them.

FAITH IN LIFE AFTER DEATH

Hisab (Questioning) and Mizan
(Weighing the Deeds)



THE GOAL

✓ Students apprehend that our life after death will be shaped in accordance with what we do in our lives in this world.



DRAWING ATTENTION AND MOTIVATION

✓ “And so, he who shall have done an atom’s weight of good, shall behold it; and he who shall have done an atom’s weight of evil, shall behold it.” (Chapter al-Zalzalah, 99: 7-8)

✓ Do you know who is poor? They (the Companions of the Holy Prophet) said, A poor man amongst us is one who has neither dirham with him nor wealth. He (the Holy Prophet) said: The poor of my Umma would be he who would come on the Day of Resurrection with prayers and fasts and Zakat but (he would find himself bankrupt on that day as he would have exhausted his funds of virtues) since he hurled abuses upon others, brought calumny against others and unlawfully consumed the wealth of others and shed the blood of others and beat others, and his virtues would be credited to the account of one (who suffered at his hand). And if his good deeds fall short to clear the account, then his sins would be entered in (his account) and he would be thrown in the Hell-Fire. (Muslim, Birr 59; Tirmidhi, Qiyamah 2)



MATERIALS

✓ A plate of rice, a plate of black sesame.





APPLICATIONS

1. All the students come together in order to play the scene of the Resurrection.

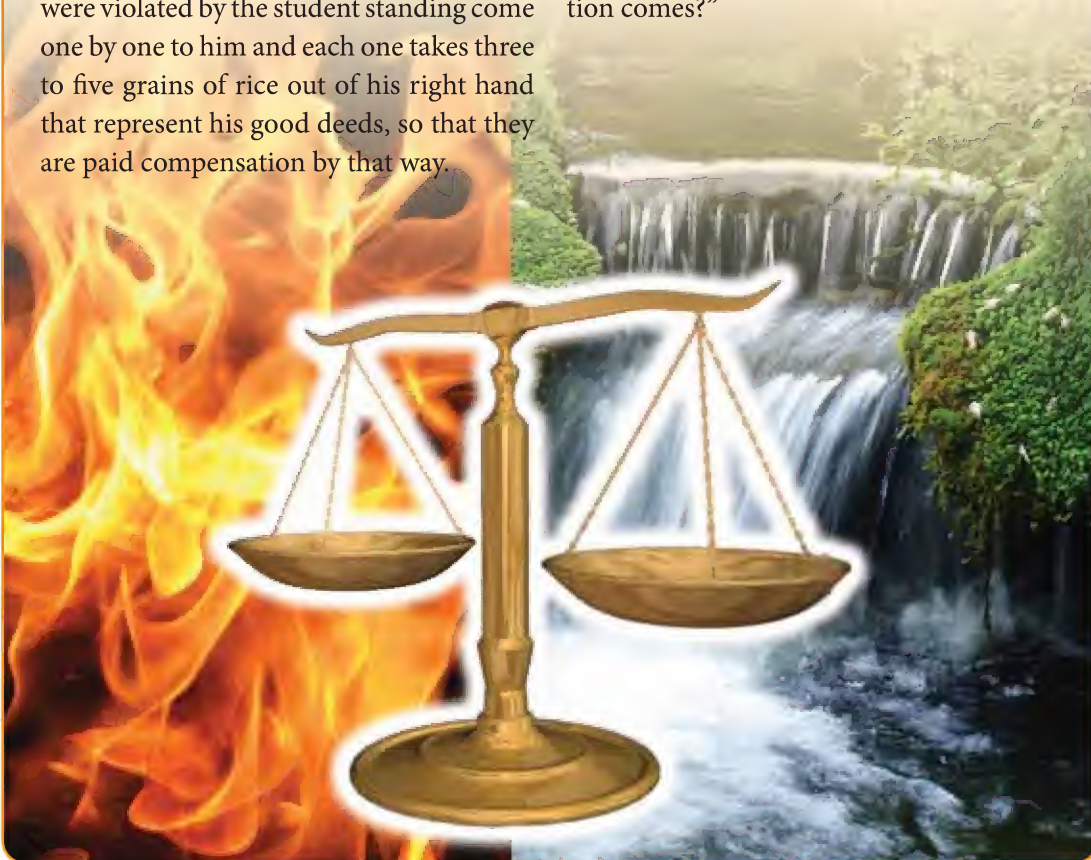
2. In order to play the scene of the holding people accountable for the good and bad deeds on the Day of Resurrection, the teacher puts some rice (30-40 grains) in the right hands of each students representing their good deeds, and puts some black sesame (30-40 grains) in their left hands representing their bad deeds.

3. The teacher lets one of the students stand in front of the class in order to perform how people will be questioned regarding the violation of other people's rights. The student opens his palms and waits for others to take their own rights from him. Other students whose rights were violated by the student standing come one by one to him and each one takes three to five grains of rice out of his right hand that represent his good deeds, so that they are paid compensation by that way.

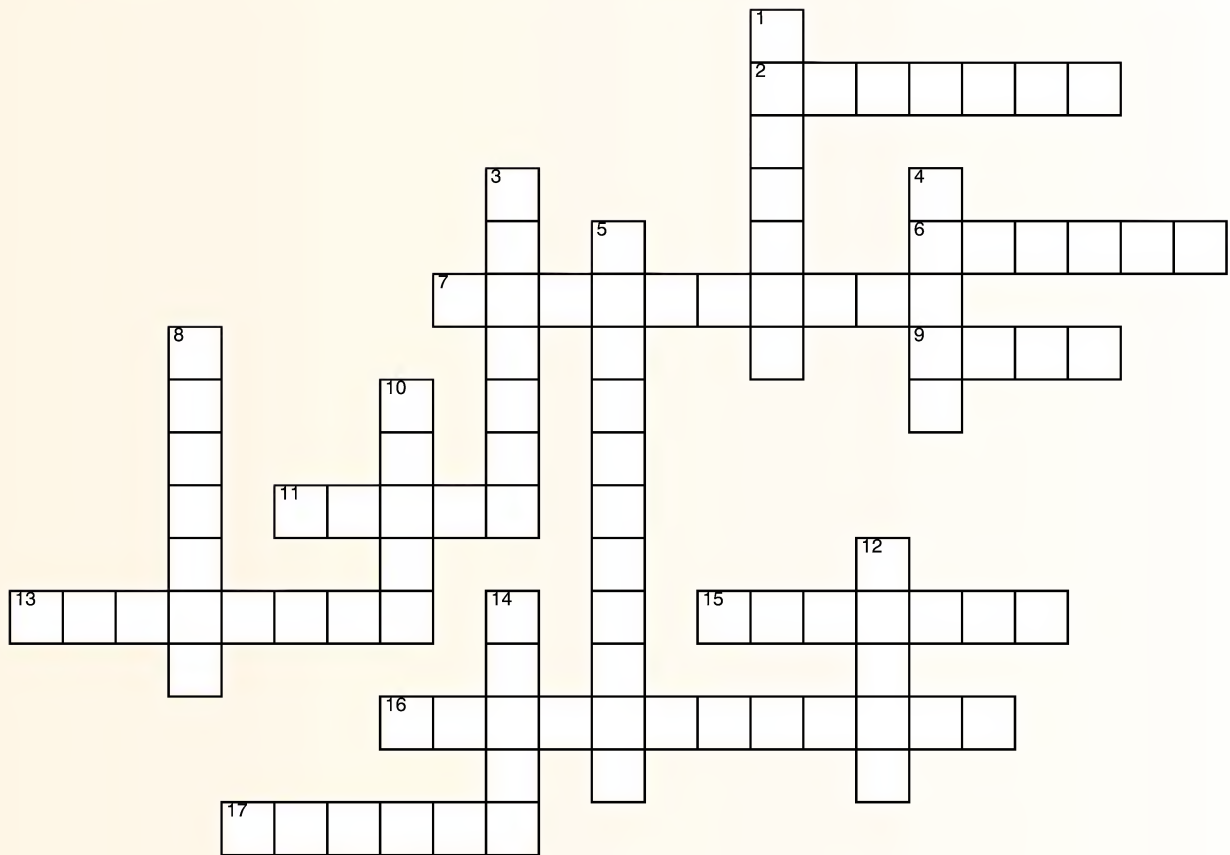
4. When all the pieces of rice in the hand of the student finish, and at the same time if there are still some students who did not get their rights, they leave three to five grains out of their own black sesames representing their bad deeds to the hand of the student who violated their rights.

5. At last, the student who is accounted for his good and bad deeds undertakes the burden of evil deeds committed by others since he violated their rights, and no good deeds of him left to pay the other people's rights.

6. At the end of the activity, the teacher asks the students, "What should we do in order not to be like the bankrupt servant who deserves to go to hell in the presence of Allah when the Day of Resurrection comes?"



CROSSWORD ABOUT BELIEF IN THE HEREAFTER



ACROSS

2. The supplication that every prophet will do for their people to be forgiven
6. The name of the angel of death
7. Those who will be at the lowest layer of the hell.
9. The place where unbelievers and sinful people will be punished
11. The moment when human life ends
13. The place of joy and happiness in which the believers and those who do good deeds will stay.
15. The eternal life that will begin after death
16. The world that everybody will go after death, and which will be shaped in accordance with deeds performed in this world

17. The feeling that will the unbelievers and sinful people feel most on the day of reckoning.

DOWN

1. The name of the angel who will blow the Trumpet
3. The end of worldly life with the blow of the Trumpet
4. People' resurrection after death
5. The book in which all the good and bad deeds done by people in this world are recorded
8. The place where all people will be gathered to be accounted for their deeds
10. The place where the dead people are buried
12. Weighing good and bad deeds of people in afterlife
14. The bridge to be passed to enter the paradise

FAITH IN AFTERLIFE

The necessity of belief in the hereafter

**THE GOAL**

- ✓ Students understand why there is life after death.
- ✓ Students comprehend the positive effects of belief in the hereafter on people's acts and behaviors.

**METHOD OF TEACHING**

- ✓ Brainstorm

**DRAWING ATTENTION AND INCREASING MOTIVATION**

✓ “He who has created death as well as life, so that He might put you to a test and thus show which of you is best in conduct, and make you realize that He alone is Almighty, truly forgiving.” (Chapter al-Mulk, 67: 2)

✓ “O you who have attained to faith! Remain conscious of God; and let every human being look to what he sends ahead for the morrow! And remain conscious of God, for God is fully aware of all that you do.” (Chapter al-Hashr, 59: 18)

✓ “And be constant in prayer, and spend in charity, and lend unto God a goodly loan: for whatever good deed you may offer up in your own behalf, you shall truly find it with God, better, and richer in reward.” (Chapter al-Muzzammil, 73: 20)





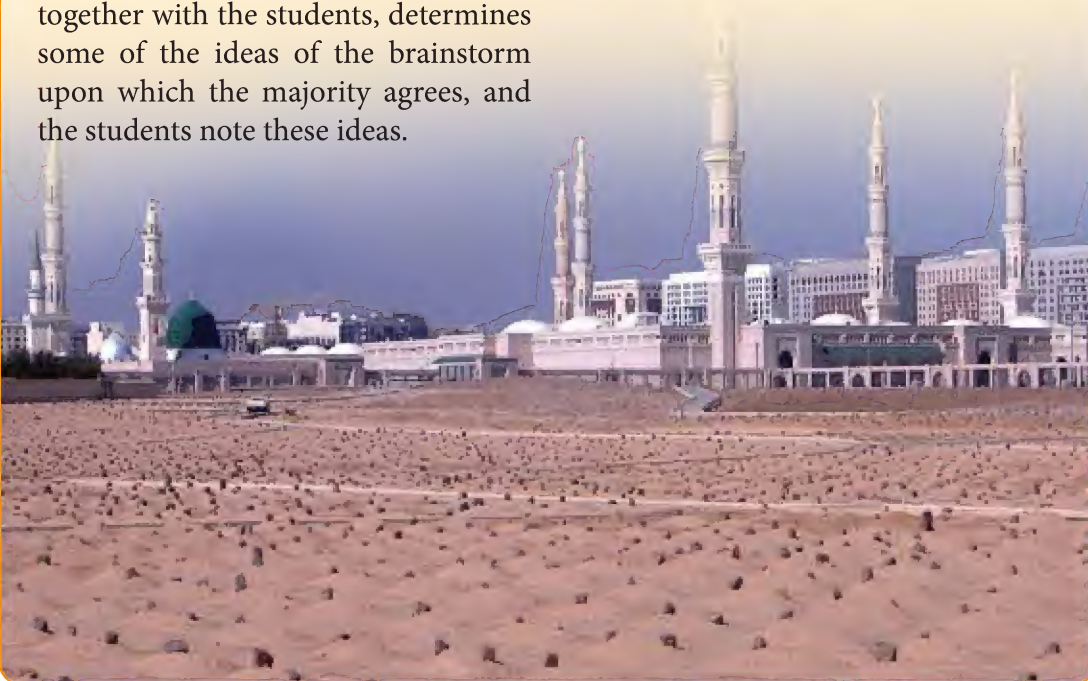
APPLICATIONS

THE FIRST SESSION:

1. Students sit in a circle or in two lines facing each other.
2. The teacher tells the students that they will have a brainstorm and everybody can express freely what they think.
3. The teacher asks the students, "What would the students do in a school in which there is no grading given by the teachers, no exams, no punishment or reward, no school report and diploma?"
4. Students are given a period of time to ponder over the question and asked to write what they think on a piece of paper.
5. Then each student reads what he or she has written.
6. Afterwards, based on the thoughts of the students, the teacher, together with the students, determines some of the ideas of the brainstorm upon which the majority agrees, and the students note these ideas.

THE SECOND SESSION:

1. The teacher asks the students to find an answer to the question, "If there were not afterlife where we face realities such as paradise, hell, resurrection and being held accountable, how would human behaviors be affected by the absence of such afterlife?"
2. The teacher asks them whether there is any similarity between the example of a school without exams and records, and a lifestyle deprived of belief in afterlife.
3. Later on, the teacher allows the students to explain what they think.
4. The teacher ends the activity saying, "If there were no afterlife, that's to say if there were no paradise or hell, the worldly life in which we are tested would be meaningless."



THE EXISTENCE OF ANGELS AND THEIR MISSIONS



THE GOAL

- ✓ Students learn that angels are created and charged with some tasks by God.
- ✓ Students understand the reason for the existence of recording angels (Kiraman Katibin) and its meaning.
- ✓ Students become aware of that all their acts and behaviors are recorded in every moment by the angels.



DRAWING ATTENTION AND MOTIVATION

✓ “Whenever the two demands [of his nature] come face to face, contending from the right and from the left, not even a word can he utter but there is a watcher with him, ever-present.” (Chapter Qaf, 50: 17-18)

✓ The Prophet (pbuh) said, “on the Day of Resurrection, Allah will save a man of my community the record of whose sins fills 99 books, each book extending as far as the eye can see. And He asks the man, “Do you deny anything recorded in these books? Do My guard clerks do an injustice to you recording the things you did not commit?” The man says, “No, my Lord. Everything written in them is true.” Then, Allah asks one again, “Do you have any admissible excuse for whatever you have done?” The man replies, “No, my Lord, I do not.” Then Allah the Almighty ordains, “You also have an accepted and great beneficence in the sight of Us. We will not do any injustice to you today!” A ticket is brought there immediately, on which the statement “*Ashhadu an la ilaha illallah wa ashhadu anna Muhammadan rasulullah* [I bear witness that there is no god but Allah, and I bear witness that Muhammad is the Messenger of Allah.]” is written. The man asks, “Oh my Lord, what is this ticket just beside those books?” Allah the Almighty says, “You will not be done wrong today!” The man’s 99 books of deeds are put on the one side of the weighing scale, and the ticket is on the other side right away. At the end, the ticket outweighs all the rest because nothing is of any weight with the declaration of faith. (Tirmidhi, Iman 17)





APPLICATIONS

THE STAGE I

1. The teacher briefly explains the characteristics of recording angels called *Kiraman Katibin* and their missions.

2. The teacher informs students that they will do an activity in order to understand the wisdom behind the existence of angels.

3. For this purpose, the teacher chooses two students in the class to play the role of angels.

4. The teacher selects another student who is active and energetic, and asks the two to watch everything he/she does from a distance hiding themselves throughout the day (The student is aware of he/she will be watched by the two). One of them records good deeds and nice behaviors of their friend, and the other records whatever he/she does bad.

5. At the end of the class, the teacher chooses another two students without attracting students' attention in the class, to undertake the mission of angels, and likewise, gives the name of another student to them who is also active and energetic (the student is not aware of this). They are also entrusted with the task of watching the student in secret. One of them records the good deeds, and the other records the bad deeds of him/her.

6. The teacher warns the students stating that the main target of this activity is not to reveal others' mistakes and wrongdoings, but rather it is an activity that makes us understand better that we are being watched and our deeds are being recorded by angels.

THE STAGE II

1. The following class, the two students playing the role of angels read the records they took while watching their classmate who was aware of them

2. Later on, the other two undertaking the same mission read their records they took while watching their classmate who was not aware of being watched.

3. Afterward, the teacher asks the questions to the students;

✓ How could the student who was aware that he was being watched feel and think while the two students playing angels were recording his behaviors?

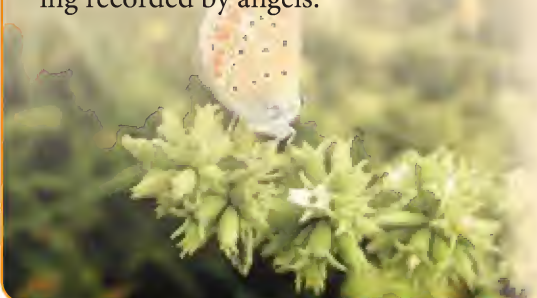
✓ (To the student who was aware of being watched) How did your awareness of being watched affect your behaviors?

✓ How could the student who was not aware that he was watched feel and think while his/her behaviors were recorded by the two students playing angels?

✓ (To the student who was not aware of being watched) How did feel when you learned you have been watched?

✓ What are the differences between the behaviors of the students that were recorded?

4. Finally, the teacher asks the question, "What kind of differences can there be between the behaviors of those who believe in angels and consider all of their actions are recorded by them, and of those who do not believe in them and does not consider angels to record whatever they do?"



BELIEF IN AFTERLIFE**The Effects of Belief in Paradise and Hell on Human Behaviors****THE GOAL**

- ✓ Students learn that the existence of paradise encourages human being to do good deeds.
- ✓ Students also understand that belief in the existence of hell encourages people to abstain from committing bad deeds.

**DRAWING ATTENTION AND INCREASING MOTIVATION**

✓ “It is they who truly follow God’s revelation and are constant in prayer, and spend on others, secretly and openly, out of what We provide for them as sustenance. It is they who may look forward to a bargain that can never fail, since He will grand them their just rewards, and give them yet more out of His bounty: for verily, He is much-forgiving, ever-responsive to gratitude.” (Chapter Fatir, 35: 29-30)

✓ “Say [O Muhammad]: Behold, I am bidden to worship God, sincere in my fait in Him alone; and I am bidden to be foremost among those who surrender themselves unto God. Say: Behold, I would dread, were I to rebel against my Sustainer, the suffering [which would befall me] on that awesome Day [of Judgment].” (Chapter al-Zumar, 39: 11-13)

**APPLICATIONS****THE TOPIC OF THE DEBATE:**

Which one is a more effective way to be a believer with good conducts: desire for the rewards and graces of paradise, or fear from the punishment in hellfire?

THE STAGE I:

✓ The subject of the debate is presented to the students and their opinion about the topic is asked.

✓ Students who want to attend the debate are divided into two groups consisting 3-4 students in accordance with their tendency and views.

✓ Students who will join the debate are expected to do some research in a week on the arguments they will defend, and they are also asked;

a) to collect data, documentation and proof that support their ideas,

b) to collect data, documentation and proof that refute the ideas of the other group

✓ Likewise, a jury consisting of three students who are qualified and fair is formed in the class.

✓ The jury uses the table given below to grade the performances of the participants. Points should be given out of 10.

✓ The debater of each group are informed about the criteria of grading.

GROUP A	Proving his own argument	Refuting the op- posite argument	Using a good con- duct of speech	Showing polite- ness and respect	POINTS AT TOTAL
1 st Student					
2 nd Student					
3 rd Student					
4 th Student					
TOTAL					

GROUP B	Proving his own argument	Refuting the op- posite argument	Using a good con- duct of speech	Showing polite- ness and respect	POINTS AT TOTAL
1st Student					
2st Student					
3st Student					
4st Student					
TOTAL					

THE STAGE II:

✓ The groups of the debate sit in two lines facing each other in the classroom.

✓ The members of the jury also sit an appropriate place so that they can watch the debate easily.

✓ The debate is performed in three sessions.

✓ In the first session, each student in the groups expresses their own views presenting supportive proofs and documents individually. Each one of them is given two or three minutes to speak. After each one of the members of the groups gives their speech, the second session begins.

✓ In the second session, members of each group continue the debate speaking alternatively and not necessarily in order. Both sides of the debate try to refute the arguments of the opposite group while adding proofs for their own claims on the other hand. In this session of the debate it should be paid attention that every participant finds opportunity to speak.

✓ In the third session, each participant is given one or two minutes to speak. Students state their most impressive arguments that would get the highest possible grades from the jury.

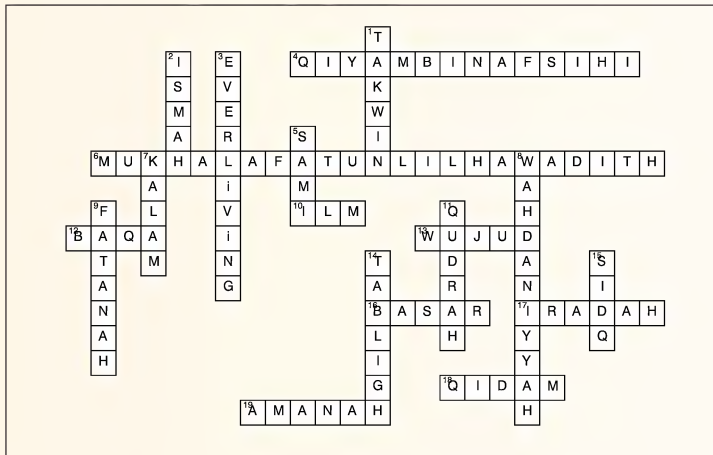
✓ The jury grades in accordance with the table of grading throughout the contest.

✓ Following the individual and group evaluations by the jury, the scores and the winner of the debate are announced.

✓ At last, the teacher makes a comment, "Both reward and punishment has an influence on the improvement of morality of human being. While rewards encourage people to manifest good conducts, punishments make them stay away from bad acts and behaviors. Thus, both arguments that are supported by the two groups, in other words desire of paradise and fear from hell, are very important factors in becoming a person with good conduct and manners."

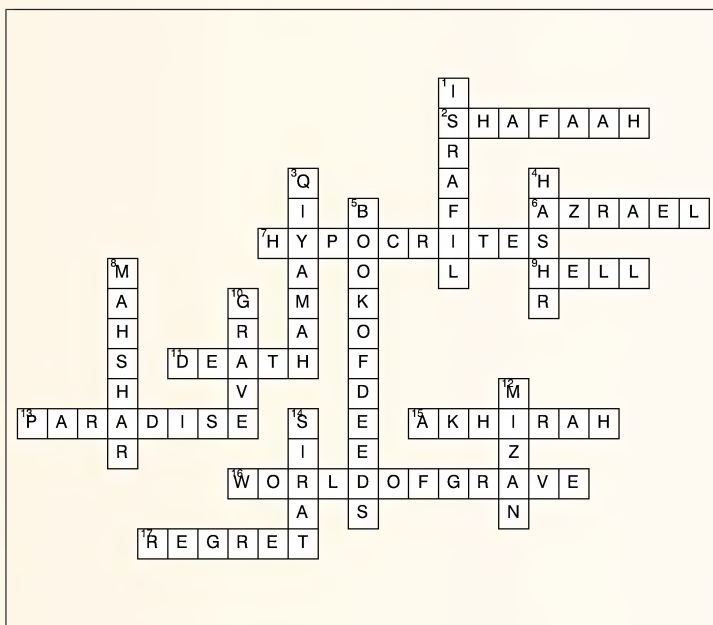
ANSWER KEYS

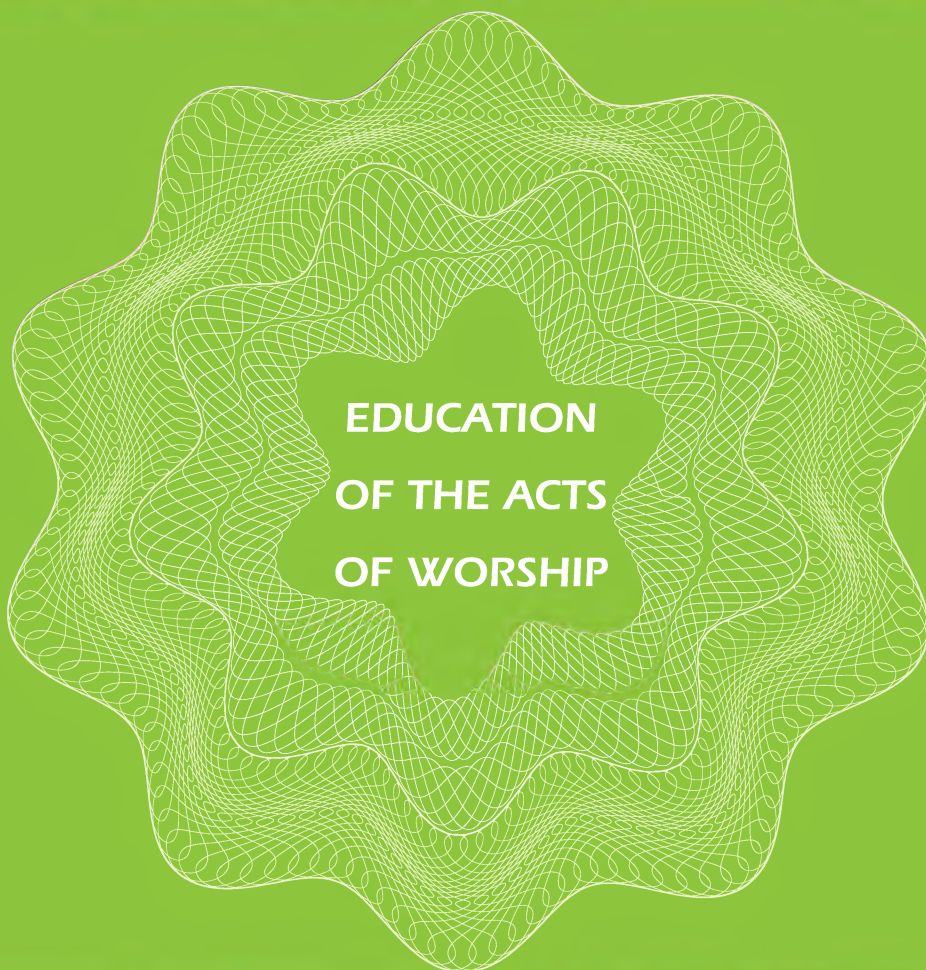
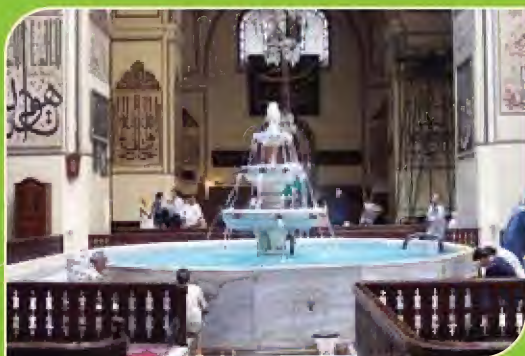
CROSSWORD: BELIEF IN GOD

LET US LOOK OVER
WHAT WE HAVE
LEARNED

	TRUE	FALSE
1	✓	
2	✓	
3		✓
4		✓
5		✓
6		✓
7	✓	
8	✓	
9	✓	
10	✓	
11		✓
12		✓
13		✓
14	✓	
15	✓	
16	✓	
17	✓	
18		✓
19	✓	
20	✓	
21	✓	
22		✓
23		✓

CROSSWORD ABOUT BELIEF IN THE HEREAFTER





ABLUTION FOR PRAYER

How to Perform Ablution



THE GOAL

- ✓ Students learn how to perform ablution and which parts of the body need to be washed in an order.
- ✓ Students comprehend there is a connection between ablution and both physical and spiritual purity.



DRAWING ATTENTION AND INCREASING MOTIVATION

- ✓ Dear students! Our Prophet says, “Cleanliness comes from faith.” We should perform ablution in order to be clean. Eight gates of the heaven will be open for the one who performs his ablution properly and utters the confession of faith. Such person will enter the heaven from the gate which he/she wishes.”





APPLICATIONS

Dear friends!

My name is Omar. I like to be a clean person. I heard that I have to perform ablution in order to be completely clean. That is why I have learned how to perform ablution. However, I think I got confused about the order of the acts I need to do during ablution. Can you please help me in this matter? I have also learned from our Prophet that those who perform their ablution carefully will go to the heaven! The Train of Ablution given below is also going to the heaven. When we enumerate the coaches of the Train of Ablution in accordance with the correct order of the acts of ablution, we can get on this train too. Come on then! What are we waiting for?

1. Wet your right hand and wipe your head once; in other words wipe one fourth of your head with your wet hand.
2. Declare your intention for ablution, "I intend to perform ablution for the sake of Allah."
3. Rub inside of your ears by your little and index fingers, and outside of them by your thumb. Rub the nape of your neck also with the backside of your three other fingers.
4. Draw water to your mouth three times by your right hand.
5. Say, "Audhu billahi min al-shaitan al-rajiim, bismillah al-rahman al-rahim."
6. Wash your hands up to the wrists.
7. Wash your face three times.
8. Draw some water to your nose three times by your right hand and clean it by your left hand.
9. Wash your right foot first and then your left foot up to the ankles (including ankles).
10. Wash your right arm first, and then the left arm three times up to the elbows (including the elbows).



ABLUTION FOR PRAYER

How to Perform Ablution



THE GOAL

- ✓ Students learn how to take ablution properly.



DRAWING ATTENTION AND MOTIVATION

- ✓ “If anyone performs ablution like that of mine and offers a two-cycle prayer during which he does not think of anything else (not related to the present prayer) then his past sins will be forgiven” (Bukhari, Wudu, 28; Abu Dawud, Tahara, 51)



MATERIALS

- ✓ A piece of paper and a pen for each student.





APPLICATIONS

The teacher says to the students, “I will perform ablution in a representative manner now. Watch me very carefully! However, I will intentionally make some mistakes and neglect some parts of it knowingly. You will note the mistakes and deficiencies I made on your notebooks. And we will see who will find the mistakes most!” Afterward, the teacher performs ablution making some mistakes regarding the obligatory acts, sunnahs and manners of ablution. In order to facilitate for the students to recognize the mistakes, the teacher performs ablution one more time in the same way. Then, the teacher asks the students how many mistakes they have noted. The teacher listens to the answers from them beginning with the ones who found mistakes most, and writes each correct answer coming from the students on the blackboard. At the end of the activity, the teacher lets the student who found the mistakes most perform ablution.



ABLUTION FOR PRAYER

The Relationship between Worship and Cleanliness



THE GOAL

- ✓ Students learn the contributions of performing ablution to the health of body.



DRAWING ATTENTION AND INCREASING MOTIVATION

- ✓ The Prophet Muhammed (pbuh) stated that performing ablution five times a day before prayer is just like having a bath five times a day in a clear river that passes by in front of our home. (Bukhari, Mawaqif 6; Muslim, Masajid) Thus, he emphasized how important to perform ablution in terms of purity. Who does not want to clean himself up in such a river?





APPLICATIONS

The teacher asks the students which parts of their body get dirty most during their everyday life. He/she also requests them to talk about why and how those parts of their body get dirty and then writes the answers given by the students on the board under the title of “Dirty Parts of the Body.” After that, the teacher asks the students which parts of their body they wash or wipe when they perform ablution. Upon receiving their answers, the organs are written on the board under the title of “Parts Cleansed by Performing Ablution”. Following this, the teacher asks the students to comment on the two lists written on the board comparing with each other. The teacher brings all the comments of the students to the conclusion that the ablution for prayer directly contributes the cleanliness of the body.

Parts of the body that get dirty most:

1.
2.
3.
4.
5.
6.
7.
8.
9.

Parts of the body cleansed by ablution:

1. Hands
2. Mouth
3. Nose
4. Face
5. Arms
6. Head
7. Ears
8. Neck
9. Feet



ABLUTION FOR PRAYER

How to perform ablution and wisdoms behind it



THE GOAL

- ✓ Students learn how to perform ablution.
- ✓ Students comprehend the wisdom behind having ablution.



DRAWING ATTENTION AND INCREASING MOTIVATION

- ✓ Once the Messenger of Allah (peace be upon him) said, “He who performs ablution well, his sins would come out from his body, even coming out from under his nails.” (Muslim, Taharah, 33)”



MATERIALS

- ✓ A chair, a pack of powder,
- ✓ A piece of cloth (can also be a piece of newspaper, a plastic bag etc.)





APPLICATIONS

Two students are chosen among those who know how to perform ablution. One of these students would perform ablution, and the other would act like a water fountain. Powder would flow from the hands of the student who acts as a water fountain instead of water. The first student sits on the chair. At that time, the fountain (the second student) waits in a position ready to be operated. The fountain starts to work. The second student starts pouring the powder from his hands. The first student begins to perform ablution. The teacher warns the first student instantly for he uses too much water (powder) while performing ablution. The teacher reminds him that water should not be wasted while performing ablution. As a matter of fact, it should not be wasted at all. The student performing ablution reaches out and holds the hand of the student acting as the fountain, and turns off the fountain a bit, in other words he makes the powder flow less. When the student completes the performance of ablution, all organs he washed become white. The teacher

brings two students side by side, one of whom has performed ablution and the other has not, and asks the difference between them. After the teacher listens to the comments on them, he/she states that those who perform ablution in that way and those who do not will be that much different from each other on the day of resurrection. Afterward, he/she states a hadith about this matter. "Verily Allah's Messenger (pbuh) said: My Cistern has its dimensions wider than the distance between Aila and Aden, and its water is whiter than ice and sweeter than the honey diluted with milk, and its cups are more numerous than the numbers of the stars. Verily I shall prevent the (faithless) people therefrom just as a man prevents the camels of the people from his fountain. They said: O Messenger of Allah, will you recognize us on that day? He said: Yes, you will have distinctive marks that nobody among the peoples (except you) will have; you would come to me with blazing forehead and bright hands and feet on account of the traces of ablution.

(Muslim, Taharah, 39)



ABLUTION IS CLEANLINESS

The Relationship Between Worship and Cleanliness



THE GOAL

- ✓ Students apprehend the necessity to become clean before worshipping.



DRAWING ATTENTION AND INCREASING MOTIVATION

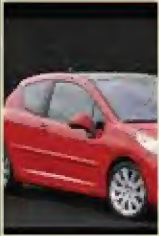





✓ Students are asked about what kind of preparations they usually do before coming to the school. After receiving answers like cleaning, dressing up, preparing the school bag, doing homework etc, they are also asked why they do such things and what would happen if they do not do those things before coming to school. They are asked again concerning how careful they are about their appearance and behaviors when they enter the rooms of their teachers, headmasters, and other staff in school who are in a higher position than themselves. After this question, another one is directed them: While we are so careful in our relationship with people, how careful and attentive should we be and to what matters should we pay attention when we are in the presence of Allah who created us and grants us unlimited blessings?





APPLICATIONS

When we think ablution as a key, which doors given below cannot be opened without this key? Students examine the pictures given below and sign the doors that cannot be opened.

The Door of a Car	The Door of a Shop	The Door of Ritual Prayer	The Door of the Qur'an	The door of a House	The Door of the Circu- mambulati- on around the Ka'bah
					

ABLUTION IS A KEY



RE-MOTIVATION

Students are asked to think on the following saying of our Prophet, “cleanliness is the key of the prayer.” (Abu Dawud, Salat 73; Tirmidhi 63)

The teacher asks, “Who wants among you to have the key of the doors of worship that will take you to the paradise?” He/she encourages the students to perform ablution saying, “You will not leave your home without taking your key anymore, right?”

DRY ABLUTION (TAYAMMUM)

How and by what means can tayammum ablution be performed?



THE GOAL

- ✓ Students learn how and by which materials tayammum should be performed.



DRAWING ATTENTION AND INCREASING MOTIVATION

- ✓ The teacher recites the verse “...and if you can find no water, then take resort to pure dust... (Chapter al-Nisa, 4: 43; Chapter al-Ma’idah, 5: 5-6)” and explains its meaning. Then he/she asks them the question, “Did you know that performing tayammun by clean soil functions as ablution for prayer when there is no water supply? Did you also know that you can perform tayammum with materials made from soil when you have a serious sickness that prevents you to use water?”

Times of hardships reveal more whether or not we really have some basic moral values in our character, isn't it so? Working hard not to beg people by opening our hands, looking for a lawful job not to earn our living through unlawful ways, being contended what we have to save ourselves from greed, and staying away from violating others people's rights... Therefore, our sincere servitude and piety toward Allah manifests itself if we do not neglect the acts of worship even in difficult times. In addition, the value and the reward for our effort to observe the acts of worship to Allah in difficult times are much more greater than the normal times. Tayammum, or dry ablution, which we will learn how to perform now, is an opportunity to show our sincerity to Allah even when we are under difficult circumstances.



MATERIALS

- ✓ Soil, tile, brick, pebble, sand, and a piece of cloth (or a piece of newspaper, a plastic bag etc.)





APPLICATIONS

1. The teacher brings some soil or materials made from soil such as tile, brick, stone and sand to the classroom.

2. First students should understand that they are in a condition that allows them to perform tayammum. For instance, a scenario can be written for it. “We are on a journey by a bus. We have been on the way for a long time. We could not find any proper place to perform ablution and prayer on the way. If we keep going, we will miss the prayer time. Hence, we need to give a break to observe our prayer. However, we are far away from a resident area. Besides, it is impossible to find a source of water around. So in that case, what do we need to do in order to perform prayer?

The answer “dry ablution (tayammum)” is given by the students.

Teacher: But by what kind of materials can we perform dry ablution (tayammum)?

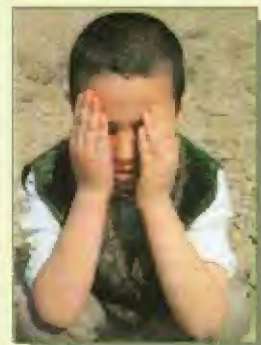
Student: By soil.

Teacher: Good, but what about when it rains and everywhere becomes muddy?

Student: By stone.

Teacher: All the answers you have given are correct. However, in addition to them, you can perform tayammum by things made from soil such as tiles, pebbles, and bricks, etc.

3. The teacher puts the materials he/she brought on the table, and shows personally how to perform tayammum by using one of these materials. Then, he/she lets different students to perform dry ablution using one of the materials on the table.



**DRY ABLUTION
(TAYAMMUM)****Under which conditions can
tayammum be performed?****THE GOAL**

- ✓ Students learn under which circumstances tayammum can be performed.

**DRAWING ATTENTION AND INCREASING MOTIVATION**

✓ The following funny anecdote about tayammum is narrated to the students, “Once, an imam explained how to perform tayammum in detail to the congregation. While he was about to conclude his speech with contentment thinking that everybody understood and learned the subject well enough, one person from the congregation stood up. He said excitedly, “Sir, I understood everything about tayammum very well, but I am confused about one thing. What if we cannot find any water?” Upon this, the imam smiled drawing a sigh.

✓ Prayer, which our Prophet described as “the light of my eye (Nasai, Isharat al-Nisa, 1)” is a very precious act of worship that brings the believers closer to their Lord. Allah the Almighty granted us tayammum as a facility not to be deprived of observing this worship.





APPLICATIONS

✓ The circumstances under which tayammum ablution is allowed are shown in the pictures given below. Explain why one needs to perform tayammum under such circumstances.



**GHUSL
(MAJOR ABLUTION)****Wisdom behind Ghusl****THE GOAL**

- ✓ Students grasp the wisdom behind ghusl.

**DRAWING ATTENTION AND INCREASING MOTIVATION**

- ✓ Once one of the pupils of Abu Mansur Sijistani, who was a great Muslim scholar, asked him:

— Which direction do we need to turn to perform ghusl when we come to a stream-side in prairie?

— Toward your cloths lest a thief takes them away!





APPLICATIONS

Students form two groups consisting of five members. Five terms that describe the situation of those who do not perform ghusl ablution despite the need to perform it are written on pieces of paper, and then those papers which are folded are distributed among the members of the first group. The other group is given the folded papers on which the terms that define the situation of those who often perform ghusl ablution. Nobody is allowed to unfold the paper before it is his/her turn to act.

TURN	FIRST GROUP	SECOND GROUP
STUDENTS	BEING DIRTY	CLEANLINESS
STUDENTS	LAZINESS AND TIREDNESS	VIGOR AND ENERGY
STUDENTS	ANGER	PEACE AND COMFORT
STUDENTS	BAD SMELL	NICE SMELL
STUDENTS	DEPRIVATION OF WORSHIP	FREEDOM FOR WORSHIP

Each student in the groups acts the statements on their paper reciprocally in turn by the help of gestures and facial expressions without speaking. Only the members of the group of the student who is acting the statement guess which statement their friend tries to tell. For each correct answer, the group gets twenty points. All the statements will then be grouped and listed on the board under the titles of “being in the state of ghusl” and “being in the state of major impurity”. The activity goes on until all students finish their acts and play all the statements. The group that earns more points and wins the game is announced and rewarded.



CROSSWORD I

✔ Some notions regarding ablution, ghusl and tayammum are given in a mixed form below. Match the terms with their meaning as it is done in the sample.

Ghusl

Symbolic dirt

Mash

Hand Water

Taharah

Cleanliness

Ab-dast

Major Ablution

Hadath

Rubbing

Najasah

Visible dirt

CROSSWORD II

✓ The obligatory acts of ablution, ghusl (major ablution) and tayammum (dry ablution) are given below in a mixed form. Put a check mark (✓) in the box or boxes which they belong to.

OBLIGATORY ACTS	ABLUTION	GHUSL	TAYAMMUM
Wiping one forth of the head.	✓		
Washing the face.			
Stating the intention.			
Washing the feet.			
Washing the hands up to the elbows.			
Drawing water to the mouth.			
Drawing water to the nose.			
Striking the hands on clean soil, wiping the face and arms.			
Washing the entire body.			

PRAYER

Wisdom Behind Prayer



THE GOAL

- ✓ Students learn that prayer means being in the presence of Allah.
- ✓ Students learn that they should not be busy with anything during prayer except worshipping..



DRAWING ATTENTION AND INCREASING MOTIVATION

- ✓ Our Prophet stated, “The key to the prayer is cleanliness. The act that prohibits one from being busy with anything other than prayer is the exaltation of Allah (takbir) at the beginning of the prayer. And the act that liberates one to do other things is the invocation of peace (salaam) at the end of the prayer.” (Abu Dawud, Taharah, 31)
- ✓ “...Indeed, prayer prohibits immorality and wrongdoing.” (Chapter al-‘Ankabut, 29: 45)



MATERIALS

- ✓ A piece of paper, a pen, and a sticker.



APPLICATIONS

- ✓ The teacher explains the students that the recitation of takbir at the beginning (iftitah) of prayer means that the prayer has just started. It also refers to leaving all the worldly things behind after starting to perform the prayer. It is emphasized that reciting takbir at the beginning of prayer is actually an indicator of turning only to Allah by leaving all types of worldly engagements behind.
- ✓ The teacher picks one student and asks him/her to come to the board. Then, the teacher asks the students what kind of things a person in prayer abandons in order to be in the presence of Allah. The teacher states one of them him/herself. Then he/she has every correct answer given by the students written on small stickers that he/she prepared before. When the number of the stickers reaches ten, each student pastes the sticker with his/her answer to one of the fingers of the student standing at the board. The chosen student is asked to exalt Allah by reciting takbir as if he/she is starting to pray. Then, the question is directed to all students, “What does a person who comes into the presence of Allah by abandoning these ten things think during prayer?”

The Things One Needs to Abandon during Prayer



PRAYER

Wisdoms Behind Prayer



THE GOAL

- ✓ Students comprehend the meaning of Chapter al-Fatiha (1) which is recited in every cycle of the prayer.
- ✓ Students learn that the prayer and chapter al-Fatiha keeps the person away from committing sins and wrongdoings.



DRAWING ATTENTION AND INCREASING MOTIVATION

- ✓ What is the name of the chapter we recite forty times in total during the performance of forty cycles of the five daily prayers? Would you like to stay away from all misdoings, sins and bad habits? The way to realize this goal is the performance of prayer five times a day. "...Indeed, prayer prohibits immorality and wrongdoing." (Chapter al-'Ankabut, 29: 45)



MATERIALS

- ✓ A glass pot, notepapers as many as the number of the students, a pen.



APPLICATIONS

The teacher writes the meaning of basmala, and of the invocations that are recited while standing, bending down and prostrating during the performance of prayer. He/she copies them as many as he/she wishes, and puts them in a glass pot. Each student takes one notepaper. The teacher asks the students to think on the invocations written on the paper he/she has picked. Afterward, he/she asks the students a question: What kind of differences will come about in the daily life and behaviors of the person who recites all these prayers again and again in the presence of Allah in five different times of the day?

Students write their own answers on the paper in their hands and read them to their friends.

✓ **Basmala:** I seek refuge in Allah from the Devil expelled from the presence of Allah. (I start everything) In the name of Allah, the most Gracious, the most Merciful! (It is recited during five daily prayers 13 times at total.)

✓ **Al-Fatiha:** All praise is to Allah, the Lord of the worlds. He is the most Gracious, the most Merciful. He is the Sovereign of the Day of Recompense. Oh Allah! It is only You we worship. It is only You we ask for help. Guide us to the straight path, the path

of those whom You have bestowed favor. Not of those who have evoked Your anger or of those who are astray. (It is recited during five daily prayers 40 times at total.)

✓ **Subhana Rabbi al-'Azim:** Oh my Lord! I admit that I am just a humble servant of You and You are the Almighty. (It is recited during five daily prayers 120 times

at total.) (Translation is done in an interpretative manner.)

✓ **Subhana Rabbi al-'Ala:** Oh my Lord! I obey what You have commanded and prostrate before Your glory. (It is recited during five daily prayers 240 times at total.) (Translation is done in an interpretative manner.)



AHMAD'S PRAYER

Night Ahmad looked at the calendar hanging on the wall of his room before going to bed, and then set his small alarm clock, which was waiting for him by his bedside, while he was sleeping the whole night. He recited all the prayers he knew in his bed while his eyelids were unconsciously closing. By keeping its promise, the small alarm clock always informed Ahmad the dawn payer right on time. The small alarm clock that called him to the presence of his Lord in the most beautiful and blessed period of the day was the most trustworthy friend for him during the night. The sound of “*as-salatu khairu’n min an-nawm*” rising from the minarets in the silence of twilight removed Ahmad’s sleep away, and he got out of his bed in a trice.

His life became more organized and well planned since he started to perform five daily prayers regularly. On the one hand, he was fulfilling his task of servanthood to Allah, on the other hand he was starting the day earlier. He prepared for school comfortably in weekdays without worrying if he were to be late to school. Likewise, in the days when the school was off, he did not encounter any problems that prevented him to do his works and to complete them because he was arranging everything in his life in accordance with prayer times. Whenever he dived into never ending plays, the sound of “*hayya ala’s-salah*” awakened him. In this way, he was not wasting his time. On the other hand, Ahmad had to work hard for his classes because examinations at the end of the year were waiting for him to succeed. This was why his mind was always busy with thinking how he was going to manage this and he was worried. All his chats both in the school and at home would end up with the ex-



ams that he was going to take. However, the prayer times were the only moments that Ahmad found some peace in the middle of this tiring study program and the hardships of the day that he was dealing with. In the moments that he was alone with his Lord, neither exams nor any other worries about the future was coming to his mind. He felt like a free bird while he was praying. In this way, he continued to live his daily life more peacefully and happily.

Ahmad cared about cleanliness of his body and clothes since he was aware of the fact that prayer meant coming into the presence of Allah. He carefully performed major ablution (ghusl) on Fridays because Friday prayers had a peculiar significance in Ahmad’s life. Ahmad changed the clothes he wore with the clean ones on Fridays and put on some nice fragrance. Then he set out to the mosque taking his white skullcap with elegant embroidery and his rosary with him, which were brought him as a gift by his dad from the pilgrimage to Mecca. Prayers with congregation had a dif-

ferent meaning and left a different effect on Ahmad compared to the prayer that he performed at home alone. Because in congregational prayer, people who did not know each other were coming together in the mosque, greeting each other, sitting side by side and standing shoulder to shoulder in the rows. Hundreds of people were becoming like one single body while bending down and prostrating. They were shaking hands with a smile after the prayer, and congratulating each other saying, “May Allah accept your prayer!”

For Ahmad, every prayer meant renewal of his promise to Allah to be a good servant as if saying, “Oh my Lord! I love You. I express my love through this prayer. I desire You to be pleased with me.” Such a promise given to Allah five times a day was also reflecting itself in Ahmad’s daily acts and behaviors. His lifestyle was far away from the bad acts and behaviors such as lying, gossiping and talking evil. He believed that every single sin committed intentionally would mean breaking the promise given to Allah. However, Ahmad knew that he should not forget that he was going to be in the divine presence again in the next prayer time.

Read the text above and answer the questions given below according to the text.

✓ What kind of preparations does Ahmad do for Friday prayer?

✓ What can be the reasons of superiority of the prayer with congregation to the individual prayer as mentioned in a saying of our Prophet, “Prayer with congregation is twenty degree superior to prayer performed alone”? (Bukhari, Adhan 30, Muslim, Salat 272)

✓ Why do people praying in congregation resemble one single body?

✓ What might be the meaning of the phrase “*as-salatu khairun mina’n-nawm*”? Why does this statement remove Ahmad’s sleep away?

✓ How do five daily prayers cause Ahmad to gain the understanding of time discipline?

✓ What kind of cleaning habits do five daily prayers cause Ahmad to gain?

✓ Based on the above given text, interpret the verse of the Qur’an “Indeed, prayer keeps the one away from wrongdoings bad things!”

✓ Plan one of your days in accordance with five daily prayers (Chart 1) and determine what kind of things you could gain thanks to this planning (Chart 2).

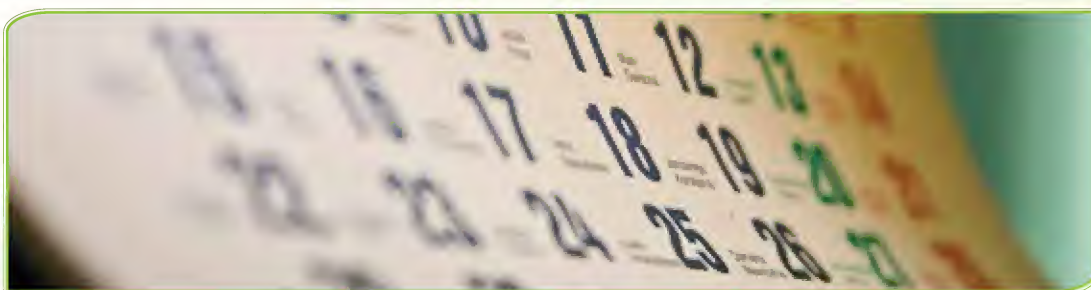


Chart 1

MY DAILY PLAN IN ACCORDANCE WITH FIVE DAILY PRAYERS

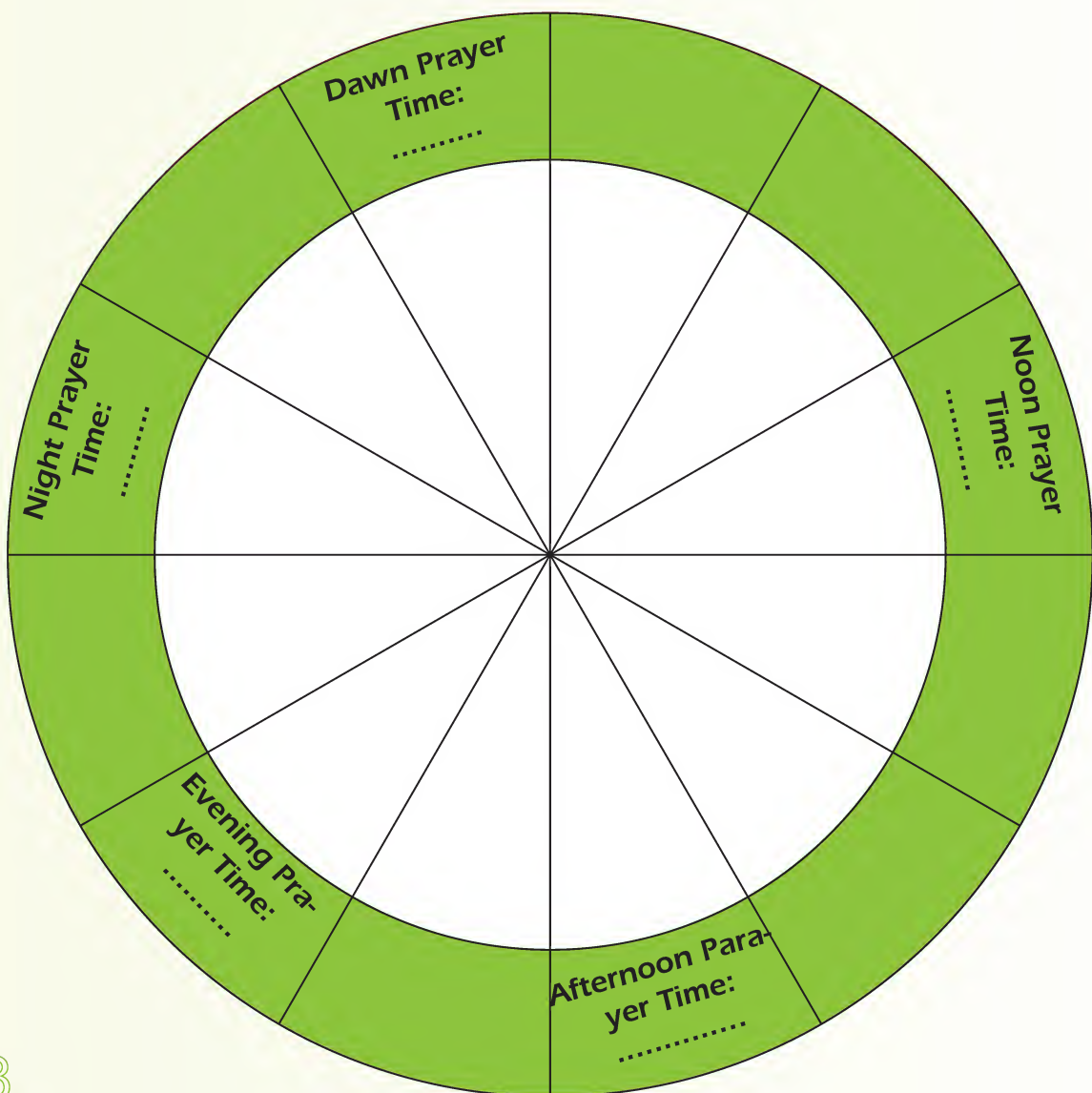


Chart 2

WHAT I GAINED THANKS TO PRAYER

EXPLANATION AND COMMENTS	About Communi- cation with Family	About Spending the Time Efficiently	About Success in Classes	About Cleanliness	About Having Comfort and Peace	About Playing

PRAYER

Performing the Prayer Properly (Ta'dil al-Arkan)



THE GOAL

- ✓ Students learn how to perform prayer.



DRAWING ATTENTION AND INCREASING MOTIVATION

- ✓ “So woe to those who pray...” (*Chapter al-Ma’un, 107: 4*)
- ✓ Have you ever performed a prayer “that is unacceptable”?



MATERIALS

- ✓ Two prayer rugs, a skullcap.



APPLICATIONS

- ✓ Two students are chosen to play a drama. They are asked to play the event given below.

(A man among the congregation in the mosque performs a two-cycle prayer. He performs it very fast. All his bending down and prostrations are not done in a proper way. During his performance, he scratches his head and arms, and does things against the manners of the prayer. When he finishes his prayer and intends to leave the mosque:

Imam says: You should re-perform your prayer! Because the way you performed your prayer is not the proper way that a prayer should be performed!

The Man says: Alright, sir!

(The man performs the prayer one more time. However, this last prayer is not different from the previous one. When he finishes the prayer and is about to go...)

Imam says: You must perform your prayer once again! Because your prayer is not completed!

The Man says: Sir, believe me I do not know any other way to perform prayer! Please teach me the correct way to perform a prayer.

Imam: Recite the beginning takbir when you intend to perform prayer. Then recite Chapter al-Fatiha distinctly. After al-Fatiha, recite another part from the Qur’an that is easy for you without hurrying up. Then perform bending downs and prostrations properly. Stay in sitting position for a time long enough to recite the invocations called Tahiyah, Allahumma Salli and Allahumma Barik. Afterward, perform greetings (salaam) nicely.

The Man says: I understood what my fault was, sir.

(The man performs his prayer in the correct way. Then he turns to the imam)

The Man says: Sir, May Allah bless you. If you had not warned me, I would have performed all my prayers in a wrong way



RE-MOTIVATION

Such an incident happened during the time of the Prophet and his Companions. Once our Prophet said to a man who performs his prayer inattentively:

- "Go back and perform your prayer once again because you did not perform prayer at all!"

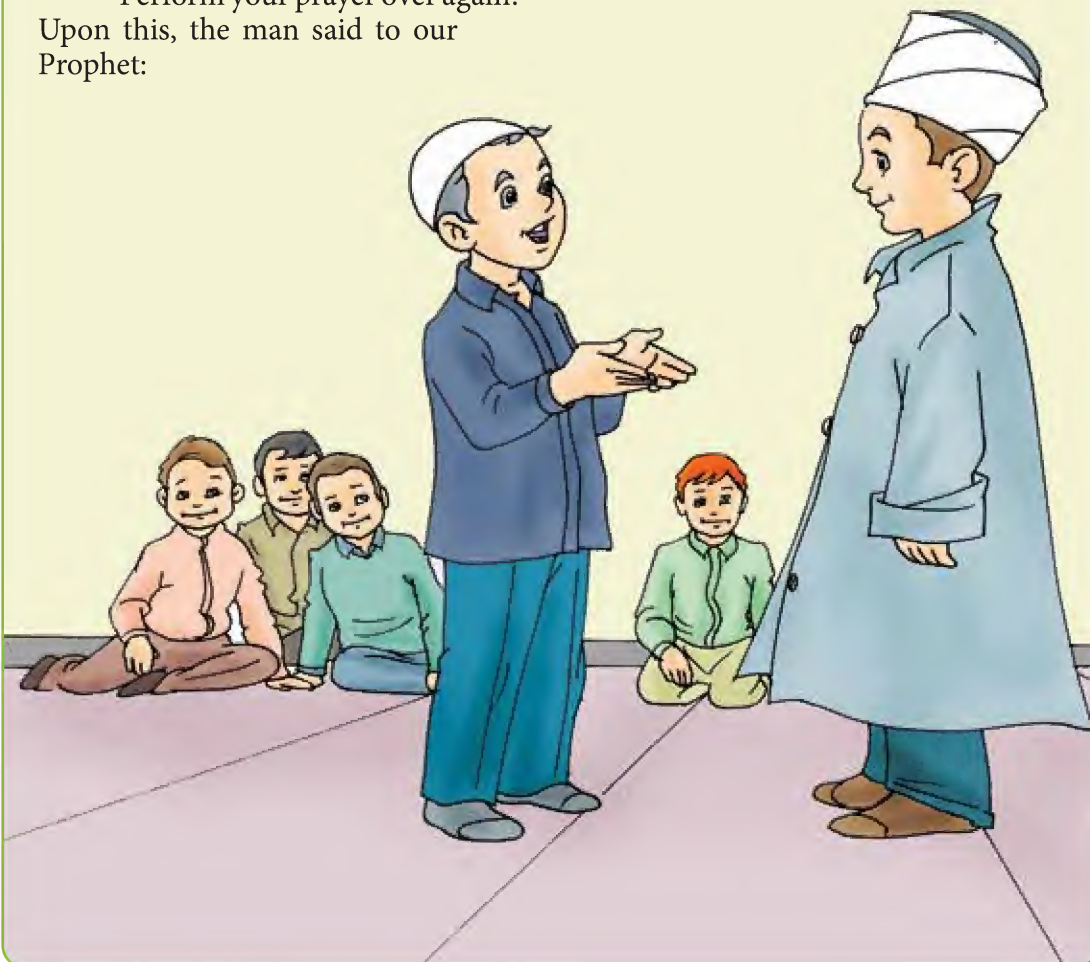
The man turned back and performed prayer the way he did before. Our Prophet said to him again:

- "Perform it once again! Because what you have done is not the performance of prayer." The man performed his prayer in the same way once again. And our Prophet said one more time:

- "Perform your prayer over again!" Upon this, the man said to our Prophet:

- "I swear by Allah who has sent you on the straight religion, I do not know any other way than this. Teach me the correct way to perform." Then our Prophet replied him saying:

- When you intend to perform prayer, recite takbir. Then, recite whatever comes to you easy from the Qur'an. Then, wait enough time in bending down position. Later on, raise your head and stay in standing position until your whole body becomes upright. Then, perform prostration and stay in that position for enough time. Afterward, raise your head and sit for a while. Do such in all of your prayers!



LET'S WRITE

✓ “(Are) men whom neither commerce nor sale distracts from the remembrance of Allah and performance of prayer and giving of zakah.” (Chapter al-Nur, 24: 37)

✓ Abdullah ibn Maktum once said to the Prophet, “Oh Messenger of Allah! I am a blind person. My home is far away from the mosque. I have a guide but he does not help me on this. So let me perform my prayers at home!” Our Prophet replied him asking, “Can you hear the call to prayer when the prayer time comes?” When Ibn Maktum said, “Yes, I hear O Messenger of Allah!” our Prophet said to him “Then I cannot see any reason to let you do so.” (Abu Dawud, Salat, 46)

The verse and the saying narrated from the Prophet tell us how important to perform our prayers in congregation. Both show us the prayer with congregation is much more important than our daily affairs and is irreplaceable. Consider your daily affairs and fill in the blanks in accordance with the examples given below.

What cannot be an excuse for me not to perform prayer?

- Playing cannot be an excuse for me not to perform prayer.
- Studying cannot be an excuse for me not to perform prayer.

✓

✓

✓

✓

✓

1. The meanings of some verses from the Qur'an related to prayer, which is the pillar of our religion, are given below. And the results that can be deduced from those verses are given after the verses. Match the verses with the suitable results that can be deduced from them.

a. “And establish prayer and give zakah and bow with those who bow [in worship and obedience].” (Chapter al-Baqarah, 2: 43)

b. “Indeed, prayer has been decreed upon the believers a decree of specified times.” (Chapter an-Nisa, 4: 103)

c. “Certainly will the believers have succeeded: They who are during their prayer humbly submissive.” (Chapter al-Mu'minun, 23: 1-2)

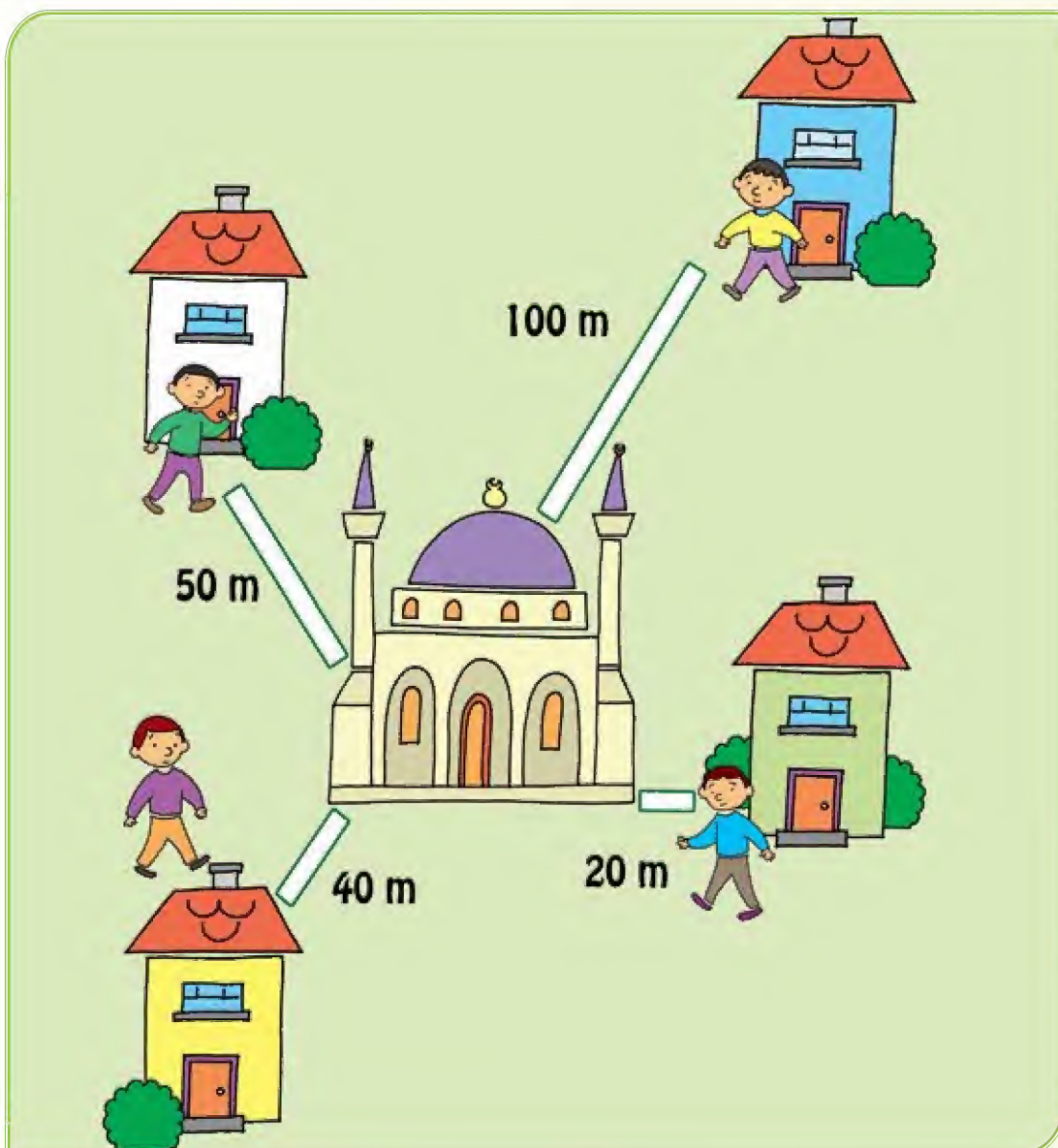
d. “Verily the hypocrites, when they stand up for prayer, they stand with laziness.” (Chapter an-Nisa, 4:142)

e. “[O Muhammad], tell my servants who have believed to establish prayer.” (Chapter al-Ibrahim, 14: 31)

f. “The observer of prayer who are constant in their prayer.” (Chapter al-Ma'arj, 70: 23)

(c) Performing prayer with the consciousness that you are in the presence of Allah.

- (...) Performing prayer by heart and soul.
- (...) Performing prayer calmly and properly.
- (...) Performing prayer in congregation.
- (...) Performing prayer without any delay.
- (...) Performing prayer in time.

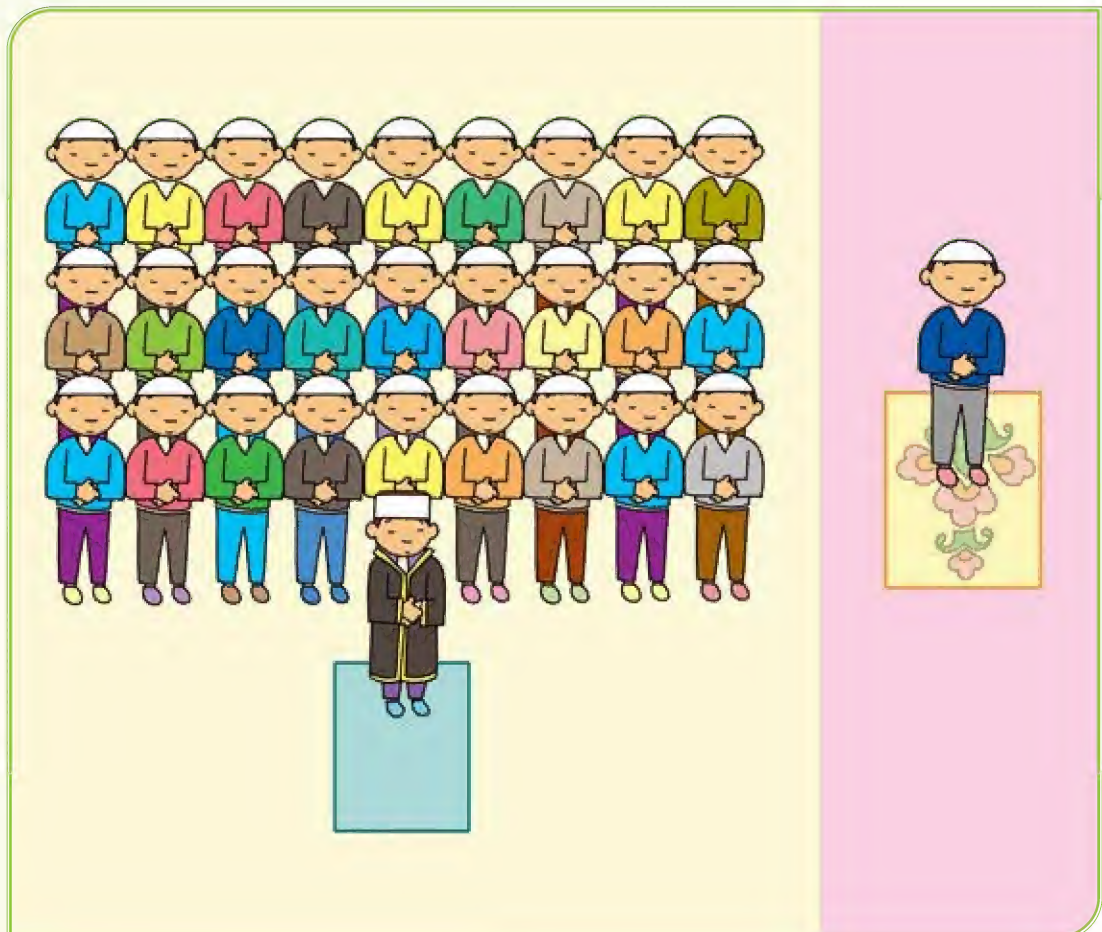


2. Once our Prophet stated, “When a person among you performs ablution properly, then goes to the mosque in order to pray, in every step taken by his right foot Allah the Almighty grants him a reward, and in every step taken by his left foot Allah removes one sin committed by him. (Abu Dawud, Salat 50)

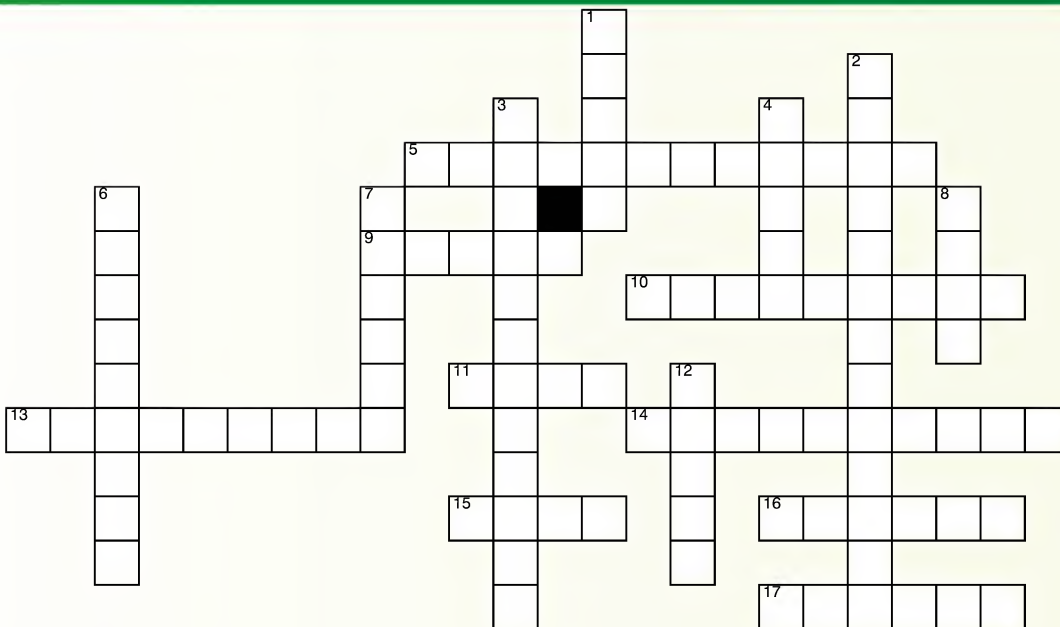
The yellow colored house belongs to Mehmed, the green house belongs to Mustafa, the blue one belongs to Ali, and the red one belongs to Hasan. Each step of Mehmed and Mustafa is 50 cm long. Ali’s step is 40 cm and Hasan’s step is 60 cm. Find the person/persons who win rewards most in accordance with the tradition from the Prophet.

3. Based on the pictures, find the appropriate word that should be written in the blank part left in the prophetic report given below.

Our Prophet expressed in one of his reports, “The prayer performed in congregation is better than the prayer performed alone.” (Bukhari, Adhan 30)



CROSSWORD ABOUT PRAYER



ACROSS

5. The obligatory prayer that is not permissible to be performed alone.
9. Invitation to the prayer is done by
10. The supplication that is recited at the beginning of the first circle of every prayer.
11. The necessary (wajib) prayer that should be performed after the night prayer
13. Covering specific parts of the body as a condition of prayer.
14. What is the term used for performing a prayer properly or according to its rules?
15. One has to wait for the appropriate to perform a specific prayer.
16. The direction that one has to turn while performing prayer.
17. What is the term used for reciting chapter al-Fatiha and another chapter in addition to it?

DOWN

1. Being in the standing position during prayer.
2. Starting prayer by saying "Allahu Akbar" is called.....
3. The position in which the invocations Tahiyah, Allahumma Salli, Allahumma Barik and Rabbana Atina are recited.
4. The term that is used for the cycles of the prayer in Arabic.
6. The term used for determining the prayer we will perform beforehand by our heart.
7. The position of prayer where the one becomes closest to Allah.
8. The position of prayer where "Subhana Rabbi'l-Aziim" is said.
12. The act that ends the prayer.

PRAYER OF THE COMPANIONS OF THE PROPHET

✓ Once, Omar was leading the prayer in the mosque. There was a man in the congregation who was not a Muslim but a fire worshipper. He was present among Muslims for the purpose of killing Omar. He was waiting for the most suitable time to implement his plan. The moment when everybody was in the prostration position, the man took out his knife and plunged it into Omar's back and Omar could not pull himself back from the prostration. After that incident, Omar could never recover. He was feeling a lot of pain; sometimes he even fainted because of the pain.

Since it was known that Omar was so sensitive about prayer, he was informed when it was the time of a prayer saying, "Oh Omar! The call to prayer is recited, it is time to pray!" Despite everything, Omar straightened up before the astonished eyes of the people around. He left his bed and performed his prayer. When people told him he should not tire himself that much, he replied them saying:

- The one who does not perform prayer has no place in Islam!

Omar could not recover after he was wounded by the knife. He finally died as a martyr because of his wound.

What kind of lessons do you draw from this incident?

.....

.....

.....

✓ Muslim bin Yasar was performing prayer in a mosque in Basra. At that time, one part of the mosque fell down with a loud noise. However, he was going on his prayer without even noticing what was happening there. When he finally performed greetings, people told him:

- "The mosque was collapsed, but you did not even move a hair?"

He said in amazement,

- "Did the mosque fall down?"

- "Yes, and you did not even notice this when it was falling down! What happened to you?" they said.

Muslim bin Yasar was performing prayer in such a way that he never felt anything other than he was in the presence of Allah.

What kind of lessons do you draw from this incident?

.....

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✓ Rabi'a used to stay with the Prophet (peace be upon him) during nights, used to bring water for him to perform ablution and supply his needs. Once, our Prophet wanted to give a present to Rabi'a bin Qa'b al-Aslami because of his services to him.

- "Oh Rabi'a! What do you want from me?" he said.

Rabi'a,

- "I want to be with you in paradise."

Our Prophet stayed silent for a while and said,

- "Isn't it possible for you to ask something different, O Rabi'a?"

- "Sir! I wish only to be together with you in paradise."

The Messenger of Allah (pbuh) said,

- "Indeed you wanted something great from me! Alright then, help me by performing praying as much as you can and prostrating as much as you can to fulfill your wish!"

What kind of lessons do you draw from this incident?

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✓ Ali was fighting courageously in a battle. He was defeating the enemies of Islam one by one. Just then, his foot was hit by an arrow. The pain he felt was unbearable. Finally, the war ended. His friends tried to get the arrow out of his foot but the pain he was feeling was preventing them from getting it out. They could not get it after all the trials. In the end, Ali offered them saying:

- Let me start performing prayer and so you can get it out.

Just as he said, the companions were able to get the arrow out of his foot while he was performing prayer. Ali was performing his prayer in such a great consciousness that he realized that the arrow was taken out only after he finished his prayer.

What kind of lessons do you draw from this incident?

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FASTING

The Meaning of Fast and its Importance



THE GOAL

- ✓ Students learn that our whole body attends this act of worship.



DRAWING ATTENTION AND INCREASING MOTIVATION

- ✓ “There are such people who fulfill fasting that there is nothing left to them from their fasting other than hunger and thirst.” (Ibn Majah, Siyam, 21)











APPLICATIONS

We are in the state of worship for the entire day when we are fasting. This is why our fast does not become complete when we only stay away from eating and drinking. The correct way of fasting is to keep our body and all our organs away from all bad things and all sins. Based on this principle, write how our each organ can take part in our performance of fasting as indicated in the example below.

THE FAST OF OUR ORGANS

ORGANS PERFORM- ING FAST	THE THINGS IT SHOULD DO	THE THINGS IT SHOULDN'T DO
	Listening to good advice, Listening to the Quran.	Listening to bad speeches, Listening to gossip.
		
		
		
		
		
		

FASTING

Wisdoms behind Fasting



THE GOAL

- ✓ Students recognize how fasting affects our thoughts and feelings.
- ✓ Students learn that fasting gives a person a positive viewpoint.



DRAWING ATTENTION AND INCREASING MOTIVATION

✓ *“It was the month of Ramadan in which the Quran was [first] bestowed from on high as a guidance unto man and a self-evident proof of that guidance and as the standard by which to discern the true from the false. Hence, whoever of you lives to see this month shall fast throughout it!”* (Chapter al-Baqarah, 2: 185)



MATERIALS

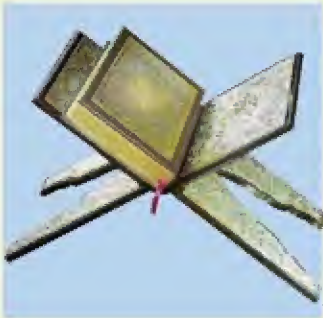




- ✓ Symbolic glasses made of paper.
- ✓ A piece of paper and a pen.



APPLICATIONS

The teacher chooses two groups of students each of whom consists of five members. He/she lets the groups A and B sit in together. The teacher tells them that he/she will give a specific concept; the group A will evaluate the concept from the viewpoint of a person who is fasting, and the group B will evaluate the concept from the viewpoint of a person who does not fast. The members of the group A wear “the Glasses of Fasting” symbolically. On the other hand, the students in the group B wear “the Glasses of not-Fasting” symbolically. Every group ponders on the concept given to them by the teacher in accordance with the glasses they wore. The teacher helps them by giving ideas that would expand their horizon. Students write the conclusions they reach on papers. The representatives of the groups read the results in the class. The activity goes on in the way two other groups examine a new concept.

SOME TERMS TO EXAMINE

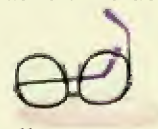
THE NOBLE QUR'AN 	THE NEEDY 	WATER AND FOODS 
QUARRELSOME PEOPLE 	MOSQUE 	PRAYER 

A Case Study:**The term:** The Noble Qur'an**Through the Glasses of non-Fasting:**

- ✓ I am so busy right now; I have no time to read the Qur'an.
- ✓ We read the Qur'an during the funeral of my grandmother last year.
- ✓ I read the Qur'an once a week in the month of Ramadan.
- ✓ When somebody says "the Qur'an," I remember my grandfather. He used to read it continuously.

**Through the Glasses of Fasting:**

- ✓ Let me read the Qur'an, so the number of my good deeds will increase.
- ✓ Our Holy Book was sent down in this month (Ramadan).
- ✓ I should complete my recitation of the Qur'an interactively (muqabala) in this month.
- ✓ I should utilize well the night called "Lailat al-Qadr" in which the Noble Qur'an was revealed.



FASTING

The factors that will increase and decrease the reward of fasting



THE GOAL

- ✓ Students comprehend how important to perform our fasting duly being conscious of the fact that it is an act of worship.
- ✓ Students recognize the positive effects of performing fasting on our daily life.



DRAWING ATTENTION AND INCREASING MOTIVATION

- ✓ Allah ordered, “All the deeds of the sons of Adam are for them, except fasting which is for Me, and I will give the reward for it.” (Bukhari, Sawm 9)
- ✓ “Whoever does not give up forged speech and evil actions, Allah is not in need of his leaving his food and drink (i.e. Allah will not accept his fasting.)” (Bukhari, Sawm, 8)



APPLICATIONS

Allah will grant us unlimited blessings and rewards in return for our fasting. In addition to this, every good and bad deed we do while we are fasting will either increase or decrease the value of our fasting, and accordingly will affect the rewards that will be given in return for it.

It is given below what Ahmad experienced in a day in the month of Ramadan. Let us say that our friend Ahmad won 1000 good-points from his performance of fasting on that day. Also, let us assume that his rewards will increase in return for every good deed he does while fasting, and will decrease in return for his bad deeds done during fasting.



Deeds Increasing the Value of Fasting	Plus Point	Deeds Decreasing the Value of Fasting	Minus Point
Reading the Qur'an	+ 100	Wasting time before TV	- 50
Controlling the anger	+ 100	Breaking heart	- 100
Greeting and smiling	+ 50	Gossip	- 200
Performing "tarawih" prayer	+ 50	Sleeping too much	- 50
Performing each obligatory daily prayer	+ 100	Neglecting to perform a prayer	- 100
Getting up to prepare for fasting	+ 50	Not getting up to prepare for fasting	0
Giving charity	+ 100	Being stingy	- 50
Righteousness	+ 100	Lying	- 200

According to the chart given below, how many good-points did Ahmad win at the end of the day of Ramadan he performed fasting?

"Ahmad used to love fasting very much. He woke up by the first call of his mother since he had planned to fast beforehand. He ate something even though he could hardly keep his eyes open. However, his sister did not perform fasting on that day. When Ahmad got up in the morning, he started the day with making fun of his sister Aisha because she woke up in the midnight to prepare for fasting but did not fast. Aisha got upset very much. She was hurt since his brother made fun of her. Ahmad read six pages from the Qur'an before leaving for school.

Ahmad's heart was full of a different kind of joy and peace that day. He greeted his friends that he met in school with a smiling face. He also asked them how they were. He showed patience to all jokes that his friend did to him although he did not like it at all. He missed the noon and afternoon prayers because he forgot and neglected a bit. His friend Salim could not perform fasting on that day because of a health problem. Salim had forgotten his allowance at home. Ahmad ordered something for Salim to eat since he forgot his all money at home.

He saw a homeless boy while he was heading back to home from school. He felt sorry for him, so he took out of his pocket and gave his fifty cents to the boy. It was his last money. As soon as he arrived at the home, Ahmad turned on TV. He realized that he spent two hours watching TV when he heard his mother's warning saying, "Come on dear, it is time to break our fast." Just after iftar, that is breaking his fast, he performed evening prayer without playing around. Ahmad loved going to the mosque with his daddy to perform "tarawih" prayer. In that evening, he let his sister Aisha play games on the internet instead of him. He performed ablution, and left home with his father to the mosque in order to go perform tarawih prayer.

FASTING

The Effects of Fasting on Our Behaviors



THE GOAL

- ✓ Students realize that fasting prevents bad deeds and behaviors.



DRAWING ATTENTION AND INCREASING MOTIVATION

- ✓ “When the month of Ramadan starts, the gates of the heaven are opened and the gates of Hell are closed and the devils are chained.” (Bukhari, Sawm 30)



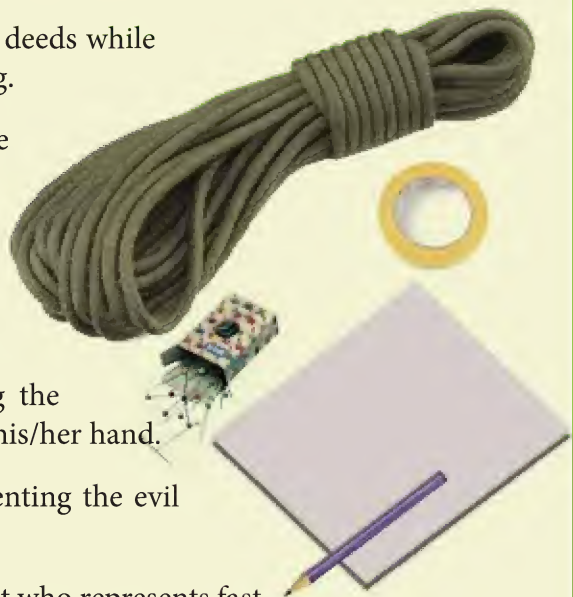
MATERIALS

- ✓ 10 meters of rope, 8 sheets of A4 size paper.
- ✓ A pen, a pin and a tape.



APPLICATIONS

- ✓ Eight students are chosen from the class.
- ✓ Seven of them symbolize the bad deeds while the remaining one symbolizes the fasting.
- ✓ Each student needs to write the concept he/she represents on a paper and then, stick the paper on themselves.
- ✓ Those who represent evil deeds stand in the shape of crescent turning toward the class. The one representing the fast waits behind them with the rope in his/her hand.
- ✓ Each one of the students representing the evil deeds introduces himself/herself.
- ✓ After this is completed, the student who represents fast-



ing waits behind the students who represent evil deeds and gives the ringed end of the rope to the first student who represents one of the evil deeds. After that he/she encircles the evil deeds with the rope. He/she passes the other end of the rope to the ringed end and keeps holding it in his/her hand. In this way, the evil deeds feel afraid and duck down.

✓ Following that, the fast introduces him/herself. Then, he/she constricts the rope pulling it so that he/she ties all evil deeds and makes all of them ineffective.

SCENE:

Lie: I am lie. I cause troubles among people. I destroy the feelings of love and brotherhood. I hurt people and destroy their friendship. I break the unity and solidarity among them. I also embarrass those who love me, and disgrace those who rely on me.

Gossip: I am gossip. In another word, I am the rumor. I uncover people's faults and mistakes. I urge people to discredit one another. I demolish friendships among people. I sow the seeds of anger and hate in the society. I set people against each other.

Fight: I am fight. I make people enemy of one another. I destroy the feelings of mercy and sympathy in the hearts of people. I damage everyone who practices me and I hurt them. There is certainly blood and tears wherever I am.

Anger: I am anger. As soon as I go in somewhere, reason and logical thinking leave that place. At that moment, I hold people as my captive and dehumanize them so much so that I make them destroy everything. I make them utter bad words. When I leave a place, there is only regret and sorrow left behind.

Slander: I am slander. I am the enemy of the people's honors and dignity. I mislead people showing the innocent as guilty and the guilty as innocent. I humiliate those who are innocent, and degrade them. I disrupt happy family lives.

Cheating: I am cheating. I deceive people in many different ways. I make them steal, violate others' rights and make them get used to what is forbidden. I put those who take refuge in me to shame at the end. Markets and shopping places are where I love very much to be. I promise people too much money and riches, but I harm everyone who trusts in me.

Intoxicating Drinks: I am intoxicating drink. I make people get drunk and cause them lose their reason and logical thinking. I am the cause of all evils you can ever think of. I make people forget about their humanity and God. Therefore, I make them commit sins whichever I wish. Besides, I am the cause behind the terminal illnesses. There cannot be peace and happiness wherever I am.

Fasting: I am fasting. I am the source of whatever is good and I am the enemy of evils. I protect those who love me against all kinds of evils. I give people health and peace. I understand most how to feel being poor and hungry. I bring mercy and compassion wherever I go. I keep those who hold my hand away from all sins and bad habits. Hands, arms and tongues of all devils are tied wherever I am.

LET US WRITE

1. Some good characteristics which human being gains thanks to the performance of fasting are given in the text below. Find the other characteristics with reference to the examples.

“Whenever Ramadan comes, I am lost in thought:

✓ I smell very delicious foods during lunch times coming from the restaurants located on the street I live, but I cannot eat any of them. **(Patience)**

✓ I am hungry and thirsty. But what if we did not have anything to eat just as the poor and helpless people! **(Mercy)**

✓ My stomach and my all other organs in my body got tired since they have been working hard for the whole year. They need to get some rest too. (.....)

✓ I am in the state of worship for the whole day. I am more careful about my words and behaviors. (.....)

✓ Oh Allah! You let me meet Your blessings again with the time of iftar. You had me taste the feeling of poverty while being in wealth at the same time. (.....)

✓ In fact, people are competing to help each other and to treat others with respect and honor. (.....)

✓ My uncle, who was addicted to smoking, finally was able to give up smoking in this Ramadan.

✓ I control my desires even in places where there is nobody to see what I do, because I am aware my Lord always watches me. (.....)

✓ My uncle and his family came to us to have iftar meal together. I prepared the dinner table and offered all the foods myself. (.....)

How beautiful and beneficial act of worship the fast is, isn't it?”

2. Some interrelated concepts, which we often use especially during the month of Ramadan, are given below. Match them with the suitable one.

Mahya (Roof ridge)	Zakah (Alms-giving)
The Qur'an	Trumpet
Riches	Interactive Recitation (Muqabala)
Hunger	Minaret
Mosque	Iftar (Dinner to break one's fast)
Date	Patience
Sahur	Congregation

3. The month of Ramadan has a distinct place compared to the other months of the year. That is why it is known as "the Sultan of the eleven months".

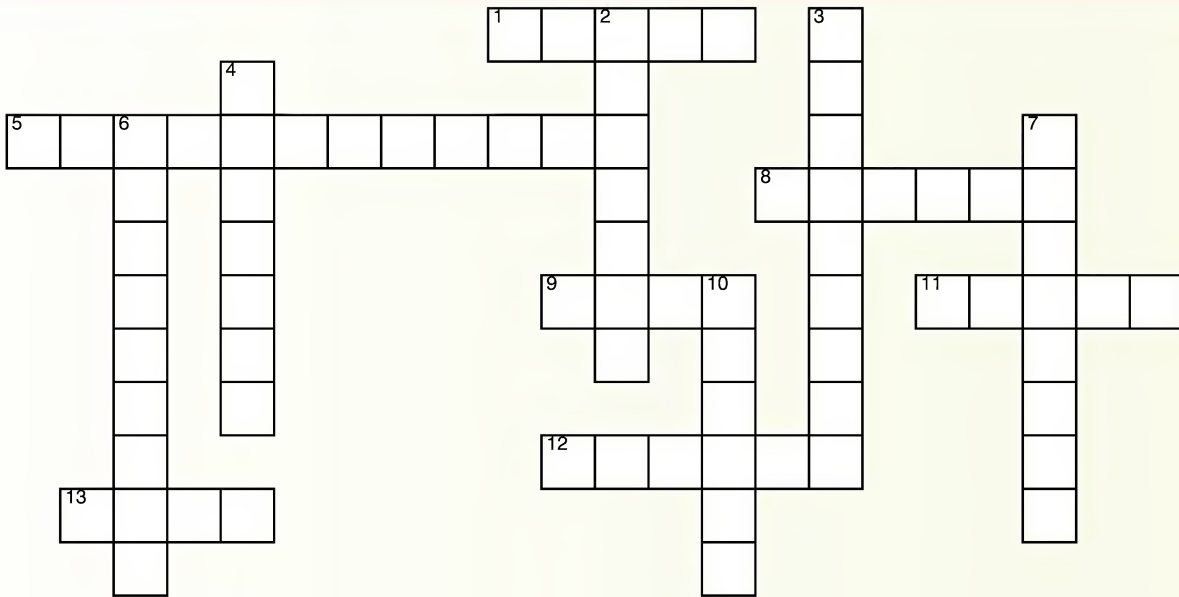
This is because, the month of Ramadan comprises:

- ✓ Lailat al-Qadr
- ✓ Fasting,
- ✓
- ✓
- ✓
- ✓
- ✓

LET US TAKE A LOOK AT WHAT WE KNOW ABOUT FASTING

	INFORMATION	TRUE	FALSE
1.	Allah loves those who perform fasting and lets them go into paradise.	✓	
2.	If I do gossip while I am fasting, the reward I will get in return for my fast will increase.		
3.	If I look at places that I should not, the value of my fast will decrease.		
4.	If I spy on my friends who have a talk on a private matter, the reward I will get in return for my fast will increase.		
5.	If I make fun of a friend of mine while I am fasting, I will commit many sins.		
6.	Not performing fasting causes a person to become a sinner; denying the fact that fasting is an obligatory act of worship causes a person to convert out of Islam and become an unbeliever.		
7.	It is prohibited to perform fasting on the first day of the feast at the end of Ramadan and during the four days of feast of Ad'ha (Sacrifice)		
8.	Breaking fasting on purpose without a valid excuse before the time of iftar in the month of Ramadan necessitates the atonement (61-day fasting).		
9.	Swallowing something by accident during fasting (e.g. water while performing ablution) does not invalidate fasting.		
10.	Those who forget to state openly their intention to fast although they get up for sahur meal (to get ready for fasting) are not accepted as fasting		
11.	If I tell a lie while fasting, the reward I will get in return for my fast will decrease.		
12.	If I give alms to a needy person while fasting, it causes the value of my fast increase.		
13.	Fast is an obligatory act of worship which is required to be performed in every month of year.		
14.	Fasting is one of the pillars of Islam.		
15.	Performing fasting during the month of Ramadan is an obligatory act of worship for the believers of all ages.		
16.	A Muslim can observe fasting in all 365 days of the year.		

CROSSWORD ABOUT FASTING



ACROSS

1. The term used for the time when everyone breaks their fasting when it ends.
5. The most precious night in the month of Ramadan
8. Eating and drinking before dawn to get ready for fasting
9. Alms which is given to the needy before the Fitr festival (at the end of Ramadan).
11. The term used for the time that shows the beginning of fasting time.
12. The monetary compensation, which those who are not able to perform their fast give needy people in return.
13. Observing the fast which could not be performed during the previous months of Ramadan because of a valid excuse.

DOWN

2. The name of the prayer which is performed just after the night prayer during the month of Ramadan.
3. The term used for reciting the Qur'an interactively especially during the month of Ramadan.
4. The name of the sultan of the eleven months
6. The timetable that shows the prayer times and is used especially in the month of Ramadan.
7. The sign that appears in the sky and by which we understand that the month of Ramadan starts and ends.
10. The name of the special gate to the heaven from which those who fast will enter.

PILGRIMAGE

The Ka'bah



THE GOAL

- ✓ Students learn about the Ka'bah and the holy sites in Islam.



DRAWING ATTENTION AND INCREASING MOTIVATION

- ✓ “And [mention] when Abraham was raising the foundations of the House and [with him] Ishmael, [saying], “Our Lord, accept [this] from us. Indeed You are the Hearing, the Knowing.” (Chapter al-Baqarah, 2: 127)



MATERIALS

- ✓ Sufficient amount of chipboard, cardboard, construction paper, and adhesive.
- ✓ An inlaid black covering, scissors, coloring materials, a pen, two stone in big size, etc..



APPLICATIONS

Making a Model of the Ka'bah out of Cardboard

The teacher informs the students about the Ka'bah and holy places located around it. He/she divides the students into groups each of which consists of five members. Every group makes the model of the parts of the holy sites given below in accordance with the pictures provided in the activity book. The group that makes the most beautiful model is rewarded at the end of the activity.

1. The Ka'bah: The place of worship which was constructed by the Prophet Abraham and his son Ishmael in Mecca upon the command of Allah. It is known as the first place of worship built on the earth.

2. The Cover of the Ka'bah: The cloth that covers all the walls of the Ka'bah, which is made of black thrown silk. The cover is adorned with gilded calligraphies with lac-

es shining brightly. The aim by covering the Ka'bah is to show respect the house of Allah and to display its sublimity. The tradition of covering the Ka'bah with a cloth was initiated during the time of the Prophet Ishmael for the first time.

3. The Gate of the Ka'bah, Multazam:

It is the area between the corner where Hajar al-Aswad is located and the door of the Ka'bah. Our Prophet notified that the prayers said in that area will be accepted. Therefore, all the pilgrims try to stop for a while when they come to that area in order to say prayers, and touch the wall of the Ka'bah with their hands.

4. Hajar al-Aswad: It is the black stone just next the door of the Ka'bah, and which is accepted as the starting point of circumambulation around the Ka'bah. It is a tradition (sunnah) to kiss it since our Prophet kissed it.

5. Golden Groove: It is the groove, which is located in the middle part of the top of the wall in front of Hijri Ismael, and which discharges the water on the roof of the Ka'bah when it rains. It is well-known with the name Golden Groove because it is made of gold.

6. Maqam Ibrahim: It is the name of the stone that the Prophet Abraham used as scaffolding while he was constructing the Ka'bah. The stone on which the Prophet Abraham's footprint is found is kept in

a hexagonal case cover. Maqam Ibrahim is located right front side of the gate of the Ka'bah.

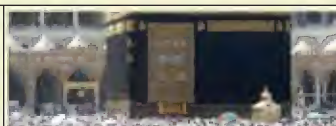
7. Hijri Ismael: It is the area which is enclosed with a semicircular wall at northern side of the Ka'bah. It is narrated that this area is accepted as a part in the Ka'bah. Therefore, it is not religiously permissible to pass through that area during circumambulation.

8. The Well of Zamzam:

9. The Hills of Safa and Marwa:

PARTS OF THE MODEL

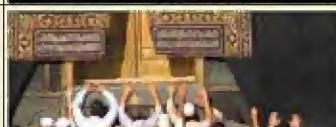
1. The Ka'bah: The cardboard is cut in a way it can be formed as a cube and can be painted in a color of choice.



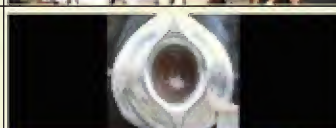
2. The Cover of the Ka'bah: It can be a black headscarf or a piece of cloth.



3. The Gate of the Ka'bah, Multazam: It can be done from a cardboard colored yellow.



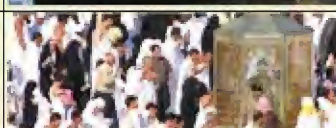
4. Hajar al-Aswad: It can be displayed by drawing and painting the closest corner of the Ka'bah to its gate.



5. The Golden Groove: An angular groove made of yellow cardboard can be pasted to somewhere near to the top side of the wall of the Ka'bah which is next to Hijri Ismael.



6. Maqam Ibrahim: It can be done giving a hexagonal shape to yellow construction papers by covering the top.



7. Hijri Ismael: It can be made out of a white cardboard in the shape of crescent shape rectangular prism, which is located in at the side where the Golden Grove is.



8. The Well of Zamzam: It can be done by a yellow construction paper in the shape of a cylinder.



9. The Hills of Safa and Marwa: Two stones can be placed representing the hills of Safa and Marwa.



ACTS OF PILGRIMAGE

Rehearsal of Circumambulation



THE GOAL

- ✓ Students apprehend how to circumambulate around the Ka'bah.



DRAWING ATTENTION AND MOTIVATION

✓ The Ka'bah is the house of God (Baytullah). It is a place where the light of Allah descends and is manifested. Believers coming from all around the world turn around the House of Allah (Baytullah). Circumambulating around the Ka'bah is actually a expression of believers' love and submission toward Allah. Just like all the planets turn around the Sun, believers circumambulate around the Ka'bah accepting the divine invitation from Allah affectionately and come there ambitiously.



MATERIALS

- ✓ A model of the Ka'bah, or a big cardboard box, or preferably two school desks.
- ✓ A black cover, two white big size bath towels.



APPLICATIONS

1. The teacher first places the model of the Ka'bah which he/she asked the students to prepare before in the center of the classroom to show how to circumambulate. If there is no model present, two school desks or a cardboard box can be covered by a black piece of fabric can be used instead of the model. The place where Hajar al-Aswad is located on the model of the Ka'bah is marked in a representative manner.

2. Students wrap one of the towels they brought on their body without taking off their clothes and tie it at waist level by the

help of their teacher. They cover upper half of their body with the other towel.

3. After wearing their symbolic ihram, students declare their intention saying, "**I intend to circumambulate around the Ka'bah for the sake of Allah**". Circumambulation starts after the pilgrims greet Hajar al-Aswad raising their hands and opening their palms toward the Ka'bah while saying "**Bismillahi Allahu Akbar**" at the same time.

4. The teacher and all the students start together to circumambulate in the opposite direction of clockwise. In the meantime, they turn saying loudly, “**Allahu Akbar, Allahu Akbar, La Ilaha Ilallahu Allahu Akbar, Allahu Akbar wa Lillahi al-Hamd**” three times. Then, they keep turning while repeating three times, “**Labbayk Allahumma Labbayk. Labbayka la sharika laka labbayk. Inna’l-**

hamda wa’n-ni’mata laka wa’l-mulk. La sharika lak.” In every turn, they greet Hajar al-Aswad when they are in line with it just as the way they did at the beginning. In pursuit of this, they complete circumambulation after seven turns by saying many prayers such as “**Allahumma salli ala sayyidina Muhammadi’n-Nabiyyi’l-Ummiyyi wa ala alihi wa sahbihi wa salim.**”



PILGRIMAGE (HAJJ)

Stoning the Devil



THE GOAL

- ✓ Students become aware of the evils of Satan.
- ✓ Students understand they need to be protected from the evils of Satan.



DRAWING ATTENTION AND INCREASING MOTIVATION

✓ “Whoever performs the Hajj (pilgrimage) for the sake of Allah and abstains from saying bad words and committing bad behaviors returns like the day in which his mother gave him birth, that is, without any sins.” (Al-Bukhari, Hajj, 4)

✓ “And if an evil suggestion comes to you from Satan, then seek refuge in Allah. Indeed, He is Hearing and Knowing. Indeed, those who fear Allah – when an impulse touches them from Satan, they remember [Him] and at once they have insight.”

(Chapter al-Araf, 7: 200-201)



MATERIALS

- ✓ Cardboard, scissors, box, pebbles, etc.



APPLICATIONS

The teacher tells the students that they will play stoning the Devil in this activity, which is an act performed during major pilgrimage (hajj). The teacher then states that stoning the Devil symbolizes rejecting the wishes of Satan who was expelled from the presence of Allah and who tries to deviate people from the right path and to lead them to commit sins. The teacher tells them that each pebble we threw at the Devil means our effort to remove all the evils of Satan from our lives. Afterward, he/she

explains how they will do the rehearsal of stoning the devil as follows:



1. The teacher and the students make a column from cardboard in the shape of roll which symbolizes the Devil and then place it into the box they prepared before.

2. The teacher, together with the students, identify twenty-one bad deeds and behaviors which Devil wants people to do, but good people try to stay away.

EXAMPLES FOR BAD DEEDS AND BEHAVIORS

1. I will not lie.	1. I will not be jealous and show envy.	1. I will not smoke and drink alcohol.
2. I will not backbite.	2. I will not be arrogant and proud.	2. I will not give any harm to animals.
3. I will not steal.	3. I will not get angry.	3. I will not play gambling.
4. I will not insult.	4. I will not be selfish.	4. I will not misappropriate.
5. I will not nickname.	5. I will not be stingy.	5. I will not be disrespectful to my parents.
6. I won't look at the things that are forbidden.	6. I will not hate anyone.	6. I will not be lazy.
7. I will not slander.	7. I will not be hypocrite.	7. I will not eat forbidden things.

3. The teacher selects seven students and writes the examples of bad deeds given in the chart on twenty-one separate pieces of paper that he/she prepared before. The students place a chickpea on those small pieces of paper and wrap them by keeping the written side out. In this way, each student wraps three chickpeas into three pieces of paper.

4. The students throw the paper-wrapped chickpeas at the symbolic Devil one by one as if they were throwing stones. They say the statement written on the paper loudly and sincerely while throwing it.

5. After they finish the process of throwing stones at the Devil, seven students among those who watch the process take three symbolic stones gathered in the box for each, and read respectively what is written on the papers loudly to their friends.



Direction Medina



8

Jamrah of Aqaba

The Middle Jamrah

The Smallest Jamrah

The Mountain of Light
(The Cave of Hira)



9

The Graveyard
of Mu'alla

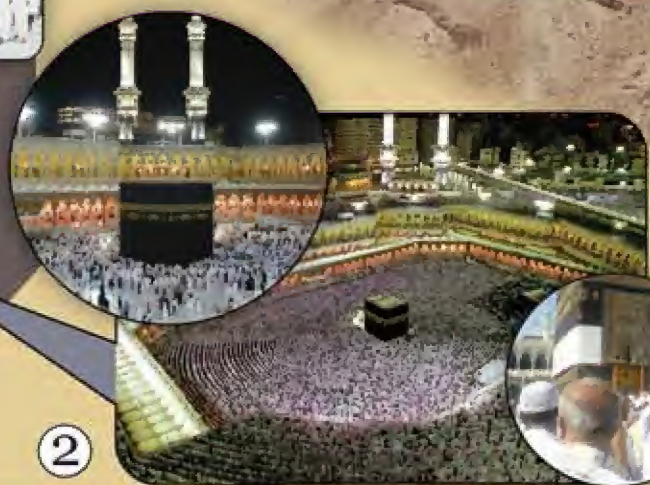


7



3

Masjid al-Haram



2

1. People intending to perform pilgrimage wear before coming to Mecca.
2. The pilgrims come to the Ka'bah and around the House of Allah (Baitullah).
3. The pilgrims perform between the hills of Safa and Marwa.
4. The pilgrims perform in the plain of Arafat.
5. The pilgrims perform in Muzdalifah.

THE PLAN FOR THE ACTS OF WORSHIP DURING PILGRIMAGE



⑥

MOUNTAINS



⑤



④

The borders of Haram and Arafat regions



MOUNTAINS

The acts of worship performed during pilgrimage and the locations where they are performed are displayed on the map given above. By using this map, fill in the blanks in the sentences given below with appropriate words.

The Mountain of Mercy
(Jabal al-Rahmah)

The Plain of Arafah

6. The pilgrims animals in Mina.
7. In this place, the pilgrims stone which is the symbol of the evil.
8. In this place, the pilgrims can also visit the cave of where the first revelation was sent down to our Prophet.
9. The pilgrims can also the graveyard of in Mecca where many companions of the Prophet were buried.

PILGRIMAGE (HAJJ)



THE GOAL

- ✓ Students realize that performing pilgrimage makes what kind of contributions to the individual and social life of the believers.
- ✓ Students benefit from the experiences of performance of pilgrimage.



DRAWING ATTENTION AND INCREASING MOTIVATION

- ✓ “Those who perform pilgrimage, do not say anything bad, and do not leave righteousness will be as free of his sins as the day his mother bore him.”
(Al-Tirmidhi, Hajj, 41)





APPLICATIONS

An Interview on Pilgrimage:

Some points should be taken into consideration during the interview:

- ✓ The person with whom you will do the interview must have good level of knowledge about religion.
- ✓ if possible, the person with whom you will do the interview should be someone who has recently performed pilgrimage and come back.
- ✓ if possible, the interview should be recorded and then put down on paper.
- ✓ Some other questions can be added to the questions given below according to the flow of the conversation.
- ✓ At the end, the interview should be shared with other students in the class.

Sample Questions for the Interview:

1. How old were you when you performed pilgrimage?
2. Based on your personal experience, which age is the most suitable one to perform pilgrimage and why?
3. Can you please tell us about your feelings before going to pilgrimage?
4. Did you make financial and spiritual preparations before going to pilgrimage?
5. Do you have an unforgettable memory that you experienced during pilgrimage with your fellow friends?
6. Can you please tell us about how you spent a day in Mecca?

7. Can you please tell us about the human relations in holy sites?

8. What made you feel emotional most during the performance of pilgrimage?

9. Have you ever found a chance to meet believers from other countries? What did you think when you saw so many people from different nations and cultures there?

10. How did you feel when you saw the Ka'bah for the first time?

11. Is there any difference between your thoughts and behaviors before and after pilgrimage?

12. What do you advise to those who plan to perform pilgrimage as a person who have already performed pilgrimage?

13. Can you please tell us about your days in Medina? It should have some distinct beauties, should not it?



INTERPRETING THE PICTURES

1. Guess the age of the people seen in the picture.

.....

2. From which countries do you think the people in the picture come to there?

.....

3. Try to guess the professions, the positions, offices, and ranks of the people in the picture that they have in their homeland.

.....

4. What can be the goal of the people who have different languages, skin colors, offices and positions from each other in gathering in this place?

.....

5. What can be the common feeling of the people while they are in that place?

.....





6. What kind of psychological state can the man in the picture signed with number 1 have?

.....

.....

.....

.....

7. What kind of psychological state can the man in the picture signed with number 2 have?

.....

.....

.....

.....

8. How would you pray Allah if you were one of the people in the picture?

.....

.....

.....

.....

9. Can you recognize whether the people in that place are rich or poor, employee or employer? Explain the reason.

.....

.....

10. Such a gathering in this holy place where everyone is equal reminds you which scene in the hereafter?

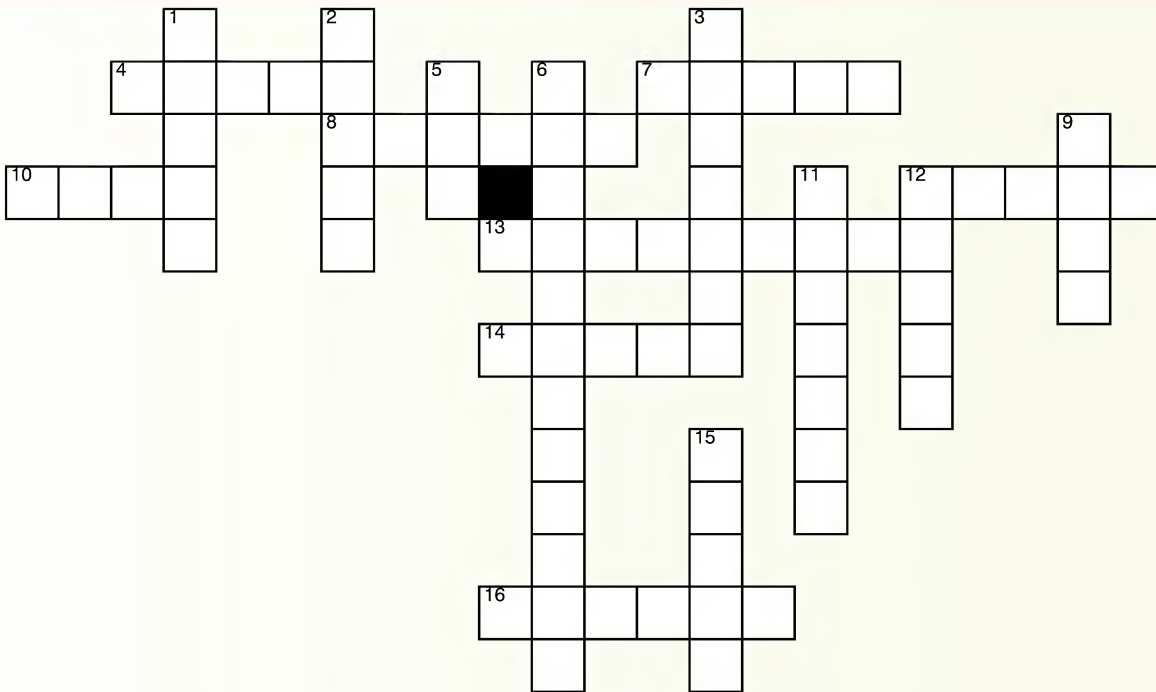
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LET'S LOOK OVER WHAT WE KNOW ABOUT HAJJ

	INFORMATION	TRUE	FALSE
1.	Pilgrimage (hajj) is one of the pillars of Islam.	✓	
2.	Requirements of pilgrimage are wearing ihram, standing in the plain of Arafat (waqfa), and circumambulating around the Ka'bah (tawaf).		
3.	Muslims can perform pilgrimage in any month of the year.		
4.	Performing pilgrimage once in a lifetime is an obligatory worship for the believers from all ages.		
5.	Both women and men have to wear ihram during the performance of pilgrimage.		
6.	Wearing ihram makes all the believers equal in the presence of Allah no matter they are rich, poor, famous or ordinary people.		
7.	Pilgrimage strengthens the feelings of brotherhood among Muslims from different languages and nations.		
8.	Those who cannot go to pilgrimage because of the health problems they have, or for any other valid excuses can send others in their place.		
9.	Children and those who are not sane are not liable for pilgrimage.		
10.	The Ka'bah is not open to visits except in the months of pilgrimage.		
11.	The Ka'bah was built by the Prophet Abraham and his son Ishmael.		
12.	The pilgrimage offered by the one who did not perform waqfa on the mount of Arafat is not valid.		
13.	It is religiously okay to pick any part of a plant for those who are in the state of ihram.		
14.	It is not necessarily true that all the sins of those who perform pilgrimage will be forgiven, only the sins of those whose pilgrimage is accepted will be forgiven.		
15.	It is more appropriate to perform pilgrimage at older ages.		
16.	It is religiously wrong for a pilgrim to bring gifts from the holy places.		
17.	Those who plan to perform pilgrimage should make peace with whom they were resentful with, and ask for their blessing before leaving.		

CROSSWORD ABOUT PILGRIMAGE



ACROSS

4. The house of Allah (Baytullah)
7. The sacred area with fixed boundaries where the pilgrimage is performed and there are some prohibitions on believers
8. The place where waqfa is fulfilled
10. The place where the stoning the devil is performed
12. The place where the stoning the devil is performed
13. The term used for the small cattle or bovine animals slaughtered during the performance of pilgrimage for the sake of Allah
14. Being present in the plain of Arafat for a while in order to pray there
16. The sacred water which is taken from the well near the Ka'bah

DOWN

1. Circumambulating seven times around the Ka'bah.
2. Circumambulating one time around the Ka'bah
3. A prayer that people say while circumambulating around the Ka'bah
5. The fast pace walking between the hills of Safa and Marwa
6. The sacred black stone that is located on the corner of the Ka'bah from which everyone starts circumambulation
9. The compulsory act of worship which is performed by visiting the Ka'bah and holy sites around it.
11. The word used for the person who has performed pilgrimage
12. The place where the prospective pilgrims put on their ihram
15. The white and seamless cloth which is worn during pilgrimage

ALMS-GIVING
(ZAKAT)

Rehearsal of Zakat



THE GOAL

- ✓ Students comprehend the meaning and importance of charity.
- ✓ Students learn how to calculate the amount of zakat.



DRAWING ATTENTION AND INCREASING MOTIVATION

- ✓ “And from their properties was [given] the right of the [needy] petitioner and the deprived.” (*Chapter al-Dhariyat, 51: 19*)



MATERIALS

- ✓ Moneybox



APPLICATIONS

The teacher tells students zakat is an obligation for wealthy believers, but it is a responsibility for all of us to help the needy people around us. Then, he/she informs them about the rehearsal of zakat they will do together in the class. He/she expresses the steps that will be taken as follows:

1. Every student calculates the amount of his/her weekly allowance.
2. Students calculate the amount of their annual allowance by multiplying the amount of their weekly allowance by 52.
3. Students calculate one fortieth of the overall annual allowance as it is done in case of calculations of zakat over annual earnings.

FOR EXAMPLE:

The amount of weekly allowance:
\$5

The number of weeks in a year:
52

CALCULATION:

$5 \times 52 = \$260$ (The amount of annual allowance)

2. $260 : 40 = \$6,5$ (The representative amount of zakat that needs to be given)

4. After calculating one fortieth of the annual allowance, every student saves that amount of money in a month.

5. The money which is saved should be put into the moneybox for zakat.

6. The moneybox will be opened at the end of the month.

7. Teacher and students discuss who are in need of money and decide together to whom they should give the money.

8. The money saved in the moneybox is given to the needy person that the students and the teacher determined before by a representative committee chosen from among the students.

9. The representative committee shares their feelings that they experienced during the delivery of this aid.

The points that should be taken into consideration while doing this activity:

✓ Voluntarily attendance of the students,

✓ Keeping the amount of money each student gives private,

✓ Unanimous agreement on the person whom they will give the money,

✓ Doing all these acts with sensitivity and consciousness of performing an act of worship.



ALMS-GIVING
(ZAKAT)The Manners of Giving
Charity

THE GOAL

- ✓ Students learn the manners of giving zakat and doing charity.



DRAWING ATTENTION AND INCREASING MOTIVATION

- ✓ “Kind words and forgiving of faults are better than *Sadaqah* (charity) followed by injury... O you who believe! Do not render in vain your *Sadaqah* (charity) by reminders of your generosity or by injury.” (Chapter al-Baqarah, 2: 263-264)



APPLICATIONS

CHARITY STONES

It is an obligation on Muslims to provide the poor people's needs in the society. While commanding us to give charity in the Noble Quran, Allah the Almighty also informs us about the issues that we need to pay attention when doing charity. Because, doing charity arrogantly and hurting the needy people's feelings by reminding them this favor gives no benefit. After all, what is appropriate for the Muslims is to embellish his/her acts by kindness, elegance, decency and similar beautiful attributes.

Many kinds of fineness that people should pay attention concerning the manner of charity were implemented in social life of our ancestors during the period of Ottoman Empire by means of “charity stones.” They used to place the charity stones to a corner of the courtyards of mosques or near graveyards and similar places. In this way, Muslims who want to do charity were able to leave their charity secretly in those stones upper part of which was caved open for this purpose. Those who were really in need were able to take money as much

as they needed, but not more. Hence, the person who did charity neither would show off nor he would fall into arrogance. On the other hand, the needy people did not feel ashamed since nobody could see them while taking the money from charity stones. They would not feel indebted to anybody, either.

- ✓ The teacher makes the students sit down in face-to-face position to see each other. Every student should be ready with a piece of paper and a pen in their hands.

- ✓ Afterwards, the teacher psychologically prepares the students for an activity of brainstorm. The teacher states that any idea suggested by any student should not be judged in any way. Imagination can be used even if it would be extreme, and everybody should feel free to join the activity.

- ✓ After the teacher tells them that the subject they will think about is “the manners of charity”, the text given above that narrates the tradition of

“charity stones” in Ottoman Empire is read together in the class.

✓ Then, the phase of brainstorm begins.

First Session:

The teacher asks the students the following questions in the following order.

1. What sort of kindness should we pay attention to in terms of the way of our words and behaviors while doing charity?
2. Based on the example of the charity stones, what methods can you find by yourself in order not to hurt the feelings of the needy people in any way considering today's circumstances?

The teacher writes all the answers to the questions written on the board one by one. In this way, the first session ends.

Second Session:

Some of the ideas that have brought about at the end of the question and answer session are selected by the students' votes considering their authenticity, usefulness, and applicability. Everybody works on improving the selected ideas more. In the end, the best idea is determined by the contribution of all students. If desired, the best idea can be turned into a project and applied by the class.



LET US WRITE

Allah the Almighty informs us about to what we should pay attention while giving away from our possessions and earnings, offering zakat and doing charity in the verses given below:

✓ “By no means shall you attain al-birr (piety, righteousness) unless you spend in Allah’s Cause of that which you love.” (Chapter Al ‘Imran, 3: 92)

✓ “And they [the righteous] give food in spite of love for it to the needy, the orphan, and the captive.” (Chapter Al-Insan, 76: 8)

✓ “O you who have believed, spend from the good things which you have earned and from that which We have produced for you from the earth. And do not aim toward the defective there from, spending [from that] while you would not take it [yourself] except with closed eyes.” (Chapter al-Baqarah, 2: 267)

By taking the verses given above into consideration, answer the questions given below.

1. Imagine you have a clothing store. And you will dress up orphan kids for the cause of Allah.

a) To what kind of characteristics do you pay attention regarding the clothes that you will give them?

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b) What kind of clothes you do not deem suitable for the orphans?

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2. Imagine that you own an orchard and you will give fruits as charity to the charitable institutions such as the courses where the Qur’an is instructed and residence halls for students.

a) To what kind of characteristics do you pay attention regarding the fruits you will give to them?

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b) What kind of fruits you do not deem suitable for giving away as charity?

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3. Assume that you earned a lot of money by the grace of Allah. Orphans and needy people are expecting help and mercy from you.

a) To what do you pay attention while helping them?

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b) What do you abstain from while helping them?

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4. Imagine you have several sheep. And you are aware of the fact that there are many poor people around you who could not afford to eat meat for many days. And you want to give away from your sheep as zakat and do charity.

a) To what kind of characteristics do you pay attention regarding the sheep that you will give away as charity?

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b) What kind of sheep you do not deem suitable for charity?

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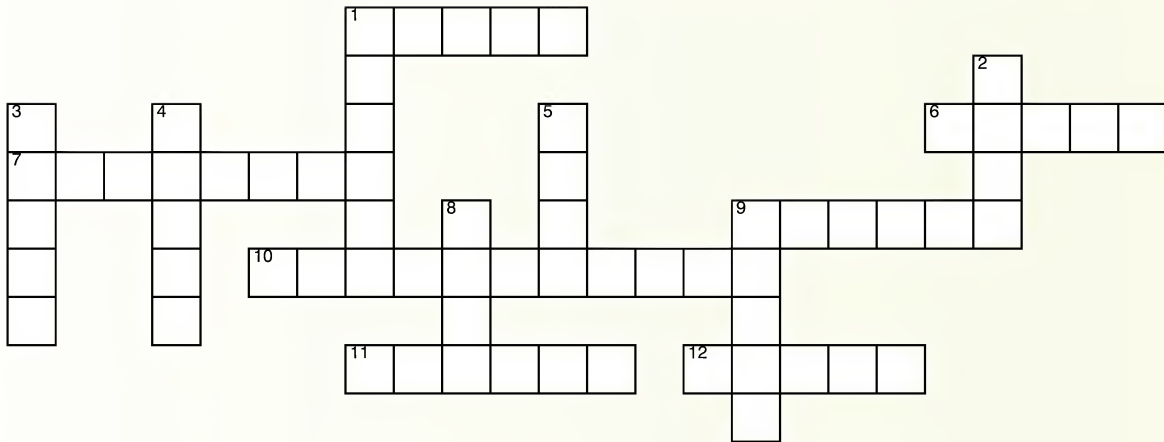
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LET US LOOK OVER WHAT WE KNOW ABOUT ZAKAT

	INFORMATION	TRUE	FALSE
1.	Zakat is one of the pillars of faith.		✓
2.	Zakat creates a bond of affection between the rich and the poor.		
3.	Zakat purifies both wealth of the rich and their sins.		
4.	The person whom we give zakat has to show their gratefulness to us.		
5.	Everyone who has money, no matter much or less, has to give zakat.		
6.	Zakat becomes obligatory when the wealth of a Muslim exceeds the minimum amount of wealth that necessitates payment of zakat (nisab) and a year passes over it.		
7.	If zakat is obligatory upon us, we give one forth of our wealth.		
8.	If one's father or children are poor, he/she should prioritize them when giving zakat.		
9.	It is not permissible for the spouses to give zakat to each other.		
10.	Zakat cannot be given to non-Muslims.		
11.	Zakat is the right of the poor on the wealth of the rich.		
12.	The wealth of people who give zakat ultimately runs out.		
13.	The person who plans to give zakat should pay his/her debts first if there is any.		
14.	Zakat becomes obligatory when the debts are paid and if the rest of the wealth is still more than the minimum amount for the obligation of zakat (more than nisab).		
15.	We should give zakat first to the needy people around us.		

CROSSWORD ABOUT ZAKAT



ACROSS

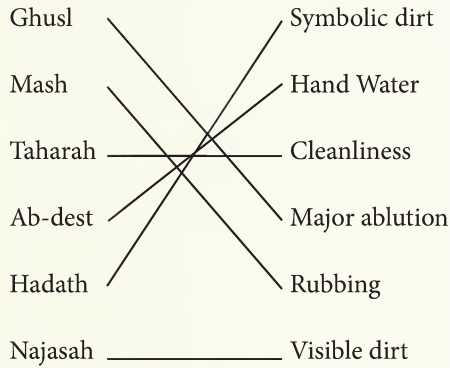
1. The animal one's having five of which necessitates the believer to give one sheep as zakat.
6. The term used for the minimum amount of wealth that necessitates zakat.
7. The wealth of a zakat-giving believer gets
9. The type of precious metal one fortieth of which is given as zakat if it exceeds 560 grams.
10. The proportion of the zakat given from the accumulated money and golden items
11. The general term used for the aid given to the needy people for the sake of Allah
12. Zakat is given to people.

DOWN

1. The animal species from which zakat is given when a Muslim has thirty or more of them.
2. The special name of alms which is given in the month of Ramadan
3. A kind of worship which is one of the pillars of Islam and fulfilled by means of wealth.
4. The common name of every sacrifice which is done for the sake of Allah
5. The animal species from which zakat is given and which is famous with its stubbornness
8. The type of precious metal which necessitates giving zakat when its weight is over 90 grams.
9. The animal species one fortieth of which is given as zakat when someone has forty or more of them

ANSWER KEYS

PUZZLE 1



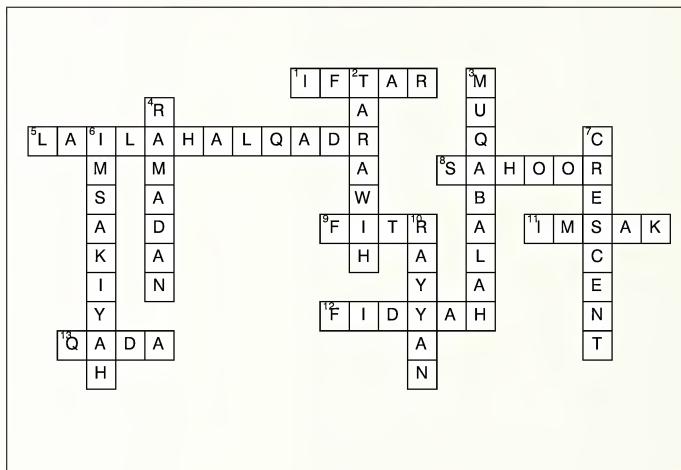
PUZZLE 2

OBLIGATIONS	Ablution	Ghusl	Dry Ablution
Rubbing one forth of the head	✓		
Washing the face	✓		
Declaring intention			✓
Washing the feet	✓		
Washing the hands up to the elbows	✓		
Drawing water to the mouth		✓	
Drawing water to the nose		✓	
Striking the hands on clean soil, then wiping the face and arms			✓
Washing the entire body		✓	

CROSSWORD ABOUT PRAYER



CROSSWORD ABOUT FASTING



LET US LOOK OVER WHAT WE KNOW ABOUT PILGRIMAGE

	TRUE	FALSE
1.	✓	
2.	✓	
3.		✓
4.		✓
5.		✓
6.	✓	
7.	✓	
8.	✓	

9.	✓	
10.		✓
11.	✓	
12.	✓	
13.		✓
14.	✓	
15.		✓
16.		✓
17.	✓	

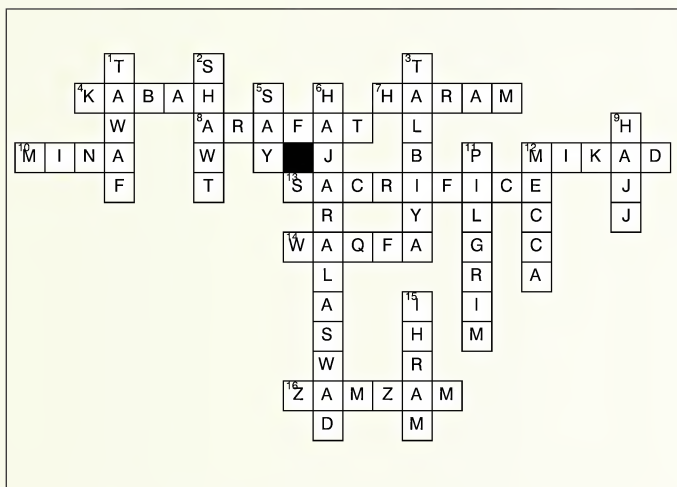
LET US LOOK OVER WHAT WE KNOW ABOUT FASTING

	TRUE	FALSE
1.	✓	
2.		✓
3.	✓	
4.		✓
5.	✓	
6.	✓	
7.	✓	
8.	✓	
9.		✓
10.		✓
11.	✓	
12.	✓	
13.		✓
14.	✓	
15.		✓
16.		✓

THE PLAN OF PERFORMING HAJJ

1. Ihram
2. Tawaf
3. Sa'y
4. Waqfa
5. Sacrifice
6. Stoning Devil
7. Hira
8. Visit (Wada)

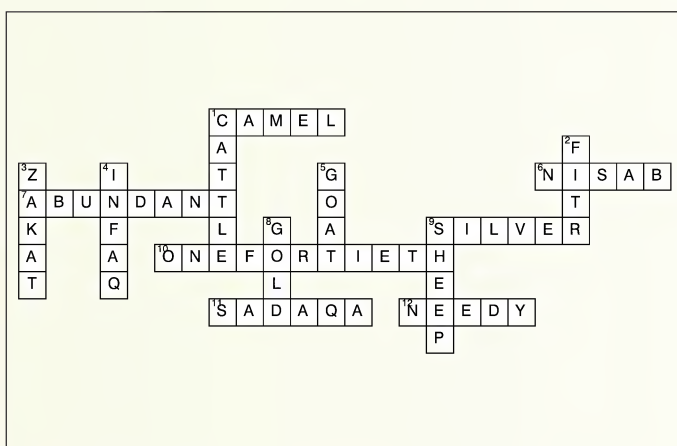
CROSSWORD ABOUT PILGRIMAGE

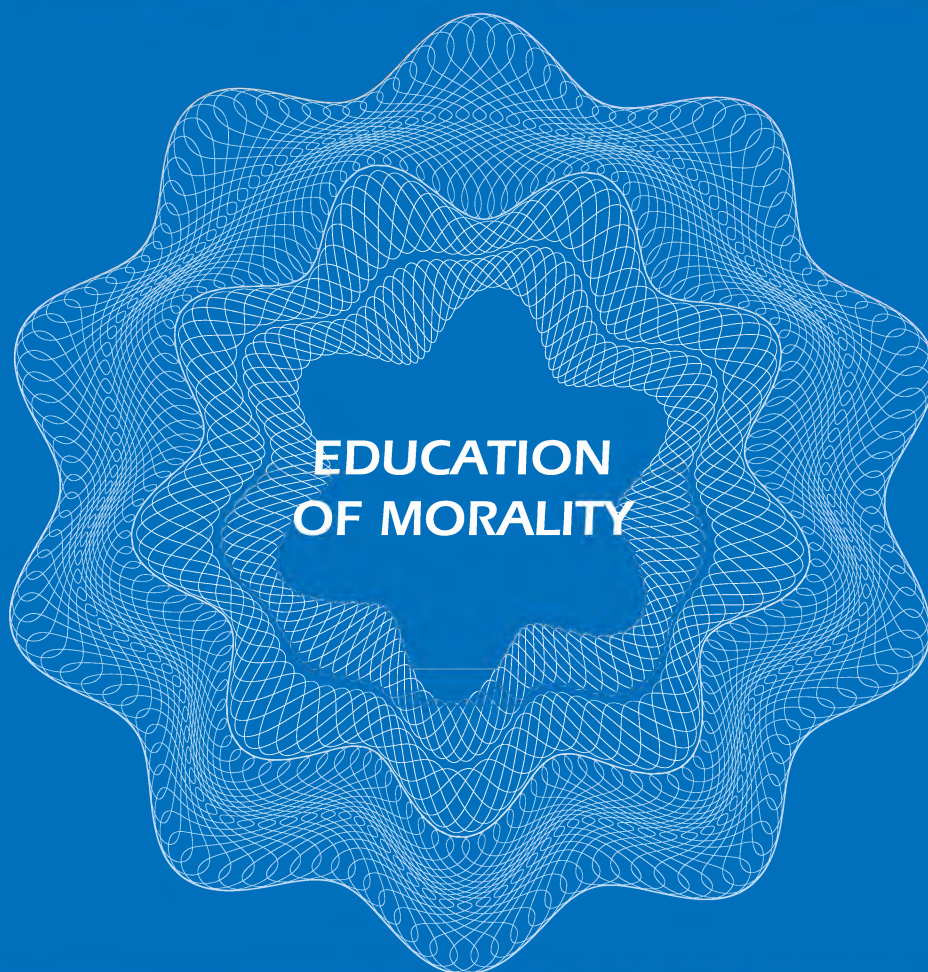
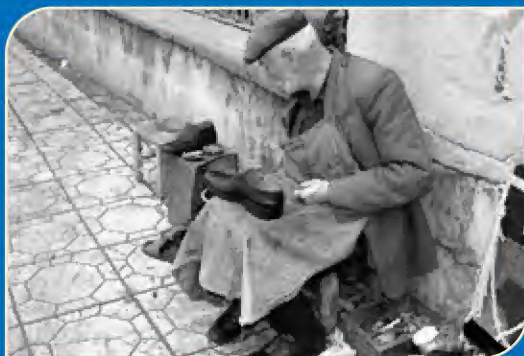


LET US LOOK OVER WHAT WE KNOW ABOUT ZAKAT

	TRUE	FALSE
1.		✓
2.	✓	
3.	✓	
4.		✓
5.		✓
6.	✓	
7.		✓
8.		✓
9.	✓	
10.	✓	
11.	✓	
12.		✓
13.	✓	
14.	✓	
15.	✓	

CROSSWORD ABOUT ZAKAT





THE JOURNEY OF A BREAD



It was the month of October. Together with his wife and two kids, a farmer started the day by performing dawn prayer. Together, they started plowing the field at 07:00 AM in the morning. By the time it was 11:00 AM, they had already finished scattering the wheat germs around the field. It was about 3:00 PM when they finished all their works in the field.



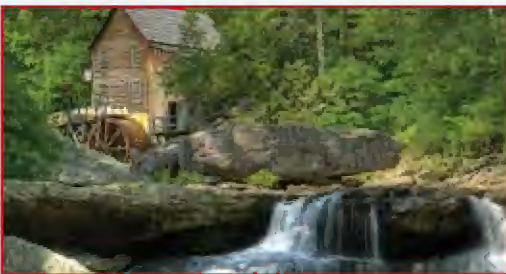
After a few days, the farmer fertilized the field together with his two sons at 11:00 AM. Then, his two sons cleaned the field from the weeds by their hands. It was around 7:00 PM when they finished all their tasks in the field and felt exhausted at the sunset.



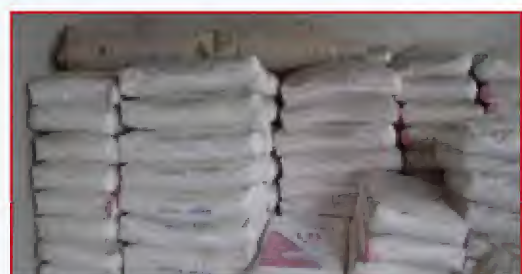
Weeks passed, and the wheat germs they sowed turned green. It became necessary to apply pesticides to the crop to protect it from the insects, and fertilize the field again. Taking both his sons along with him, the farmer applied the pesticides and fertilized it one day. That day, they worked on the field for about eight hours.



Finally, the crop grew up. Spikes ripened. It was the month of July and it was the time to harvest the crop. It was a very hot day with scorching heat. An operator of a combine harvester and a worker started to reap the crop at 2:00 PM. When the farmer finished loading the harvest on a trailer, it was 5:00 PM.



Next day, the farmer took the harvest to the mill. Five workers in the mill grinded the wheat in two hours and turned it into flour. All the flour was filled into gunnysacks. Then, the gunnysacks were sent to a corn chandler and to the market places.



When the flour was brought on truck, two workers at the corn chandler carried all the sacks on their back to the storeroom in two hours. These two workers virtually turned into "flour men" because of the flour pouring on them from the sacks. The flour sacks were now ready for their customers.



Mr. Fahri, the baker, bought one ton of flour from the corn Chandler. He kneaded the flour in dough mixing machine between 1:00 AM and 3:00 AM. He opened his bakery at 4:00 AM in the morning. It was 6:00 AM when he and his three workers finished baking the bread and took them out from the oven.



The house where Salih lived with his family was close to Mr. Fahri's bakery. Salih went to the bakery to buy bread. It was 8:00 AM when he came back home after he bought two loaves of bread. Salih's mother sliced the bread that smells fresh and nice, and put it on the table. The family had a great breakfast together.

1. How many people has our Lord who loves His servants so much cause to work just to serve the blessing of a loaf of bread to people?

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2. How many hours did people who gave services in the process spend from their lifetime just to prepare a loaf of bread for us?

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3. When you think about the phases of grinding, cooking, slicing it, etc. approximately how many months does the process of making a bread take from sowing the wheat germs until seeing it on the table?

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4. What is the actual value of a loaf of bread which is usually sold around 50 cents in the market?

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5. What do you think a person should do in order to express his gratitude just for a loaf of bread?

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6. How much do you think our Lord loves us Who endowed so many blessings to His servants like bread?

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INTERPRETING
EVENTS

Let us Put it off the Lamp

Our beloved Prophet was the most generous and self-sacrificing person among people. He would give others everything he had until there was nothing left for him. He was never scared of poverty. His Companions, who knew the beauty of his heart most, stated once, "Whenever we asked for something from him, he never used to reply us saying 'no' or 'I don't have'" (Muslim, Fada'il, 56)

What are the possible reasons of our Prophet's being so generous and self-sacrificing?

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However, sometimes our Prophet would have nothing to give. Once, a man came to our Prophet just before the sunset and said to him,

— I am very hungry.

Upon this, our Prophet sent a message to his home and asked his wife to prepare something for the man. However, there was a severe famine in those days, and there was nothing in their home to eat. The honorable wife of the Messenger of Allah sent a reply to him saying,

— By Allah, there is nothing in our home other than water.

What could our Prophet possibly do in such a case?

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The master of the universe would never turn away

from those who were in difficulty and asked for help from him. Among the things he would love much were offering the most delicious foods to his guests and sharing whatever he had with those who were in need. Unfortunately, on that day, he had nothing to give the man! Our Prophet turned to the companions with him and asked,

— Who wants to host this man in his house for this night?

A Medinan man said,

— I can host him, O Messenger of Allah!

Then, he took the needy man to his home. When they arrived at home, he said to his wife, who met them at the door,

- This man will be our guest for tonight. Is there anything to eat at home? His wife replied,

- We have very little food. Just enough to feed our children!

How would you solve such a situation at the time if you were the Companion who faced such a problem?

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The Companion said,

- Then stall off the children for a while. If they come to table and want to eat, take them to bed. When our guest comes in, I will find an excuse and blow out the candle. Then we sit the table as if we will eat with him. Our Lord wants us to spend what we love in His cause and to be self-sacrificing.



This test is an opportunity for us to show how good believers we are in fact because Allah sees our state and He is aware of every good we do.

What do you think the wife of the Companion might have thought at the time?

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His wife prepared the food they had and put it on the table. The hospitable companion blew out the oil-lamp by finding an excuse as he had planned before and came to the table. He pretended as if he was eating together with his guest in order to let the very little food satisfy their guest's hunger. In this way, their guest had a chance to eat to his fill. The hosting couple and their kids went to bed hungry and woke.

About which matter might have this generous Companion family had most difficulty?

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The companion went to the Prophet (peace be upon him) after he had sent off his guest smilingly in the next morning. Our Prophet smiled when he saw him and said,

- "Allah the Almighty is pleased and contented with the generosity and self-sacrifice you showed to your guest tonight." (al-Bukhari, Manaqib al-Ansar, 10)

Have you ever showed generosity and self-sacrifice that would have made our Prophet smile if he had witnessed? If you haven't yet, what would you like to do?

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Then, our Prophet recited the following verses from the Qur'an,

"And they give food in spite of love for it to the needy, the orphan, and the captive, [Saying], 'We feed you only for the countenance of Allah. We wish not from you reward or gratitude. Indeed, We fear from our Lord a Day austere and distressful.' So Allah will protect them from the evil of that Day and give them radiance and happiness." (Chapter al-Insan, 76: 8-11)

What would a person feel towards another person whom he/she treated with generosity and self-sacrificing?

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How does a person, who is helped and offered good, feel toward the one who helped him?

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The generous companion of the Prophet became very happy and cheerful. His face was reflecting how happy he was because Allah was pleased with his generosity. Moreover, the Messenger of Allah had praised him. He said to himself, "If I face the same situation again, I will prefer to stay hungry and give away what I have!" He was smiling, and his heart was full of peace!

What lessons do you draw from this incident?

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INTERPRETING
EVENTS

He Wanted me to be Punished

Rafi met the Messenger of Allah when he was just a child. Rafi (may Allah be pleased with him) had unforgettable memories with the Messenger of Allah like every other companion kids did.

If you had lived during the period of the Prophet (pbuh), what kind of a memory would you have wanted to have with him?

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Rafi tells one of his memories that affected him deeply as follows,

- I was six or seven years old. I would play with my friends in the streets and lose track of time. It was one of such days. I was feeling hungry, but I was too lazy to go to home as I always was. I decided to go into the nearest date garden and steal some dates from there. I entered the garden secretly and then started to stone date trees. I was throwing stones, rubbles, woods, and whatever I found on the ground at the trees in order to get some dates to fall.

What kind of mistakes did Rafi make in this incident?

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After a while, I realized that the dates that fell from the trees, both green and ripe ones, were probably ten times more than I could eat. I start eating from the ripe ones to satisfy my hunger. At that very moment, the owner of the garden came and saw me. He caught me and took me directly to the Messenger of Allah holding my arm tightly. After we arrived to the Messenger of Allah, he pointed at me saying, "This is the kid who threw stones at my date trees! He has been giving damages to my date trees. I have been watching to catch him for a long time." The man wanted me to be punished.

How could Rafi feel at that moment? What do you think how our Prophet would treat Rafi in the face of such accusations?

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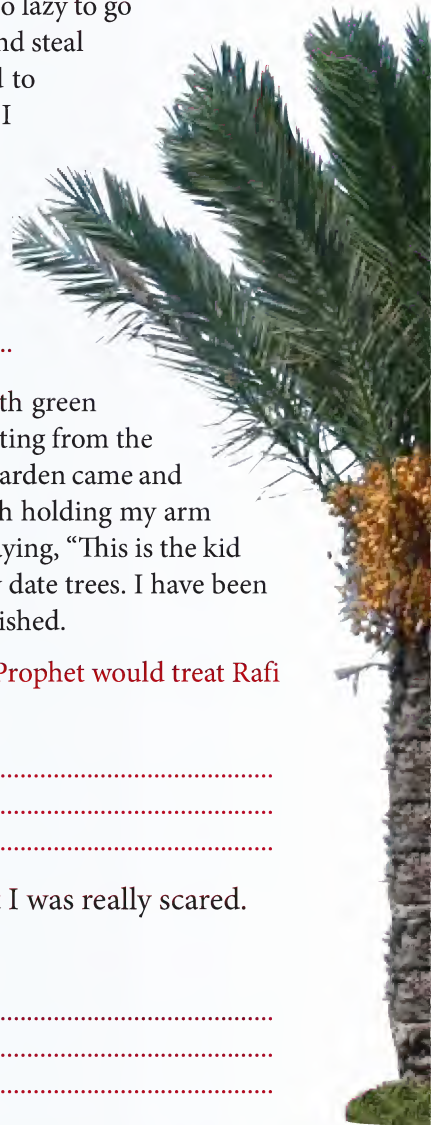
I could not understand what was happening around me, but I was really scared.

What would you say to Rafi if you were there?

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The Messenger of Allah smiled and said,

- O my son! Why do you stone the date trees?" I replied him innocently,

- O Messenger of Allah, I felt hungry while I was playing, and I just wanted to appease my hunger.

Upon my answer that I gave with a childish innocence, Our Prophet smiled again and told me patting on my back,

- O my son! Next time eat from the dates that had already fallen down when you feel hungry. They are also softer and sweeter. In this way, you would harm neither the trees nor the dates of the owner. Then, he prayed Allah for me saying,

- O Allah! Let this kid satisfy his hunger by the lawful foods from now on.

What might have Rafi thought upon the Prophet's such approach?

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Do you think whether such an incident caused any difference in Rafi's behaviors from that time on?

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I never forgot the incident that the Messenger of Allah fondled me smilingly and gave me good advice with kind words in such a time that I was afraid thinking what was going to happen to me. From that day on, I never gave harm to other people's possessions. I never took anything from anyone without permission. I showed utmost care about the lawfulness of what I eat and drink. The beautiful moments I experienced with our Prophet made my approach to life and world broader and deeper. In my older ages, I understood better how important to know one's limits and respect other people's rights is.

What lessons do you draw from such an incident for yourself?

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INTERPRETING EVENTS

**Who are You?
You are a unique person!**

It was fourteen centuries ago. The sky in the blessed city of Mecca was covered by black clouds. As if the sky was sharing the Muslims' sufferings who were just a few in number. The Messenger of Allah was so sad. His heart was broken. He was thinking of his Companions because they had been under the persecution of the pagans for many years, and they had no strength left to stand against them. Hence, they were not even able to fulfill their worships freely with a peace of mind.

What could be the solution for our Prophet under such circumstances?

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Muslims should have a homeland where they would not be tortured when they declared their faith saying "I believe in Allah!" and a land where they were not beaten when they observed their acts of worship, and where they were not insulted and ridiculed when they said "I love my Prophet!"

What kind of things would Muslims be deprived of when they lose their lands?

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The Messenger of Allah decided to go to Taif. He had some relatives living there and they could help him. If the people of Taif accepted Islam and embraced him, He would be able to send Muslims to that city. In this way, Taif could have been the city from where Islam spread all over the world.

What purpose could our Prophet have by such a visit?

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He took his adopted son Zaid with him and they set out together. Our Prophet visited his relatives first when they arrived in Taif. He invited them to Islam. He told them how they were suffering in Mecca and how much Muslims needed their help. However, some of his relatives did not even want to listen to him let alone helping him. Besides, some of them were not eager to help him out of the fear of the reaction of their society.

What might our Prophet do under such circumstances?

After that, our Prophet tried to speak with the notable people of Taif. Nevertheless, their reaction to him was much severer. They wanted him to leave Taif as soon as possible. However, our Prophet kept on his visits without losing his hope, and looked for a hand that could help Muslims. Unfortunately, the people of Taif were so blind that they could not see the divine grace that came to them by itself. There was nobody among them who could understand the Prophet's call and offer that would cause their salvation both in this world and in hereafter. On the contrary, people who were incited by a few presumptuous bad individuals were agitated. They first ridiculed with our beloved Prophet and Zaid, and then they started to insult them. They did not stop by only verbal insults, but also started to throw stones to them.

If you were there, what would you say to such a furious group of people?

Zaid was shocked and unable to understand what was going on. How could they do that? The Prophet and he did not give them any harm, nor did they want any worldly goods from them. Zaid, on the one hand, was trying to save the Prophet from the stones by using his own body as a shield, and on the other hand, he was warning those crazy people saying,

— O people of Taif! What are you doing? Are you aware of whom you are stoning? Do you know the person you are throwing stones at is the Prophet sent as a mercy to us by Allah?

What would you do to help our Prophet if you were there?

What Zaid said to them made them angrier. The stones were pouring on them like rain. Blessed hands and feet of the most beloved servant of Allah, the Prophet of mercy who was admired even by angels, were drenched in blood. Our Prophet and Zaid barely arrived at an orchard nearby and rested under a palm tree there.

It was as if the heavens and the earth were mourning because of the tragic scene that the Master of the universe was going through. All the angels who witnessed that scene were in a great sorrow. Angels were ready to fulfill any divine command immediately that would be given

to them by Allah. At that very moment, Allah the Almighty sent the angel of mountains to His Messenger. The whole universe lapsed into silence. The angel said,

— O Muhammad! I am the angel of mountains! Allah the Almighty saw what your people have done to you! He sent me in order to do whatever you command me. What do you want me to do? If you wish, I can join these two mountains to each other so that these people would be crashed between them.

What would be our Prophet's reply to the angel?

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The angel was ready to carry out whatever he commands about those people. However, the Prophet's heart was full of compassion and mercy. He looked at the sky while tears were flowing from his eyes. He started praying,

“O Allah! I present to you my weakness, my desperation, and how I am belittled and despised by these people. O the Most Merciful of the merciful ones! I do not care the misery and afflictions I have been suffering from if You are not angry with me! O my Lord! Show the truth to my people, who do not know. O my Lord! I ask for Your forgiveness till You are pleased with me.” (Ibn Hisham, II, 30)

Just then, the owners of the orchard where they took shelter in felt sorry for their situation and sent them a plate of grapes by their slave, Addas. Addas offered the grapes to our Prophet saying, “This is for you, please eat!” Addas looked at the stranger's face carefully. He did not look like the people living in those areas. The Messenger of Allah started to eat from the grapes saying “Bismillah.” What he said attracted Addas' attention. Addas whose astonishment and curiosity increase more said,

— Nobody knows these words here in this vicinity nor does anyone utter it. Who are you? You are a very different person.

What thing about the Prophet would affected Addas most?

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Our Prophet asked Addas,

— Where are you from? What is your faith?

— I am a Christian from Nineveh, he replied.

Our Prophet said,

— It means that you are from the hometown of the faithful servant of Allah, Yunus (Joseph), the son of Matta.

Addas got surprised more. This stranger could not be an ordinary person. He was filled with admiration toward him. The Messenger of Allah continued,

— Yunus is my brother. He was a messenger of Allah, and I am a messenger as well!

Addas felt an indescribable excitement in his heart upon this. His heart was like a spring pouring into the heart of the beloved Prophet. He was experiencing feelings that he had never experienced before.

What might Addas have done after this incident?

In the end, the divine light reflected from the heart of the Prophet on his face was recognized only by the slave Addas in such a huge city called Taif. The fountains of faith in Addas' heart was flowing from Addas' eyes in the form of tears while declaring his faith in the Prophet. He went down on the Prophet's knees, and kissed his hands again and again.

What was "the statement" that made Addas to be honored with faith?

Addas' conversion to Islam was the only thing that relieved the heart of the Messenger of Allah in such a bad and painful day. What a bliss it was! The Master of the Universe became so happy because Addas embraced Islam that he forgot all the afflictions that he suffered. Because a person's conversion to Islam and as a result his salvation from the hell fire was much better than anything in this world on which the sun rises and sets!

Could the events develop in a different way if the Prophet had not said basmala out loud? What would happen?

What lessons can you draw from this incident?

INTERPRETING THE PICTURE

The Importance of Earning
Livelihood by a Lawful Way



THE GOAL

- ✓ Students comprehend how important to make a living by sweating is.



DRAWING ATTENTION AND INCREASING MOTIVATION

- ✓ “Allah the Almighty made the night as clothing, and made the day for livelihood.”
(Chapter al-Naba, 78: 10–11)

- ✓ “Nobody has ever eaten a better meal than that which one has earned by working with one’s own hands. The Prophet of Allah, David (pbuh) used to eat from the earnings of his manual labor.” (Bukhari, Buyu’ 15; Anbiya 37)



1. What do you see in the picture?

.....

.....

.....

2. What can you say about the financial state of the man seen in the picture?

.....

.....

.....

3. What can be the reason of his earning a livelihood by working at such old ages, rather than living by depending on someone else?

.....

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.....

4. Can there be any link between the situation of the person in the picture and the saying of the Prophet mentioned above?

.....

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5. If you had a chance to put another picture beside the picture given above, which reflects the opposite of what the given picture shows, what would be the scene in such a picture?

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6. If there were a person who did not like working and loved laziness in the picture, what would he/she make up as an excuse?

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7. If our Prophet had the chance to see the old man in the picture who works to maintain his life, what would he say to him?

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8. What do you recommend to the person who sets his/her eyes on others' possessions and steals them, and begs as a way of maintaining his life?

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9. Base on the picture, what lessons do you draw for you own life?

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10. Please find some proverbs or idioms that reflects the main idea expressed in the picture.

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INTERPRETING THE PICTURE

Helpfulness and Self-sacrificing



THE GOAL

- ✓ Students learn they should help needy people and those who are in difficulty.



DRAWING ATTENTION AND INCREASING MOTIVATION

- ✓ “The conscious of Allah believe in the unseen, establish prayer, and spend out of what We have provided for them.” (Chapter al-Baqarah, 2: 3)
- ✓ “Show mercy toward those on the earth so that those in the sky show mercy to you.” (Tirmidhi, Birr, 16)



1. What do you see in the picture?

.....

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.....

2. Which natural disaster might have happened there?

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.....

.....

3. What kind of difficulties and troubles is the woman in the picture in?

.....

.....

.....

4. How could the kid and his mother feel in such a situation?

.....

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5. What are the things they need most under such circumstances?

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6. What would you expect from people around you if you were the one who suffered from such a disaster instead of them?

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7. What would you give to them if an aid campaign were organized?

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8. Do you think what the most effective thing that relieves the pains is when a calamity occurs?

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9. What is the benefit of one's trust in Allah and relying on Him under every circumstances, no matter how hard it is?

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10. If you imagine a photo in which the woman and the kid are happy with smiling faces and you are also present with them, what would exist in such a picture?

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MORALITY

Respecting Parents and Serving Them



THE GOAL

- ✓ Students comprehend that showing respect and obedience to parents is a command of Allah.
- ✓ Students realize how becoming a dutiful child to parents gives peace and happiness



DRAWING ATTENTION AND INCREASING MOTIVATION

- ✓ “And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honor. And lower unto them the wing of submission and humility through mercy, and say: ‘My Lord! Bestow on them Your Mercy as they did bring me up when I was small.’”

(Chapter al-Isra, 17: 23-24)



APPLICATION

THE FIRST STAGE

1. The teacher informs the students about how an important and beautiful thing to respect and serve one's parents saying, “Our Prophet used to advise all people to show respect their parents and to love them much. In one of the traditions narrated from him, he informs us that the one who serves to their parents willingly and respectfully will be one of those under Allah's protection and among the people of heaven in the Hereafter. Likewise, he reported that when the day of resurrection comes, Allah the Almighty will turn away from those who do not show obedience and do not serve to their parents in this world, and such people will not enter paradise at all.

Once our beloved Prophet expressed in order to make us understand better how valuable our parents are, “The paradise lies

under the feet of mother who has the sense of responsibility toward her children. As to the fathers who have a right on their children, they are at the middle door to paradise. Look out for that door. Yet, the contentment of Allah about a person depends on the contentment of his father from him.’ Therefore, the Prophet (pbuh) pointed out that the keys of the doors of paradise are in the hands of our parents, and those who want to enter paradise cannot give up their parents.”

2. The teacher tells the students, “Now, we will do an activity together based on the verses from the Qur'an and the traditions of the Prophet we have just read. Accordingly, we need to carry out the matters we agreed upon below for a week when we are at home.”

✓ Let us speak to our parents with nice words and in a gentler way more than ever.

✓ Let us welcome our dad at the door when he comes from work saying, "Welcome home daddy!" Let us ask about how his works have been.

✓ Let us do what both of our parents will be pleased most when we do.

✓ Let us give up what both of our parents do not like most when we do.

✓ Let us help our mother in doing the house works such as making a salad, setting the table, cleaning the house.

✓ Let us fulfill the task in the best way when our dad entrusts us with it without a delay.

✓ Let us abstain from all the words and behaviors which they do not like and will disappoint them.

✓ Regarding our relationship with our parents, let us ask the question all the time to ourselves, "How would our Prophet have treated his mother and father if his parents had been alive when he was at my age?"

THE SECOND STAGE

3. At the end of one-week practice process, the teacher asks the students to answer the questions given below in writing.

✓ What kind of behaviors have you done to your parents different from what you did before?

✓ Did your parents recognize the change in your behaviors?

✓ Did any change occur in their behaviors toward you during this process?

✓ How did you feel when you show respect and obedience to your parents as the verse from the Qur'an and the traditions of the Prophet necessitate to do so?

✓ Did what you have done in this process lead you to other nice behaviors and worship?

✓ Have you take any new decisions about your manners toward your parents after the activity? What are they?

4. The teacher ensures that some answers from the students are shared in the classroom environment. Thus, the students can be motivated and benefit from each other's experience by learning the conclusions of their friends.



DISCUSSION

Having Good Morality



THE GOAL

✓ Students apprehend that both legislative laws and religious rules are influential on shaping one's having good morality.



DRAWING ATTENTION AND INCREASING MOTIVATION

✓ “But abstain from sinning, be it open or secret - for, behold, those who commit sins shall be requited for all that they have earned.” (Chapter al-An'am, 6: 120)



APPLICATIONS

THE SUBJECT OF THE DISCUSSION:

Are worldly rules more influential on one's having good morality compared to religious laws, or vice versa, what do you think about it?

THE FIRST STAGE:

✓ The subject matter of the discussion is presented to the students. Students express their opinions on the subject.

✓ Students who want to involve in the discussion are divided into two groups each consisting of three or four members according to their tendencies and ideas.

✓ Students who will attend the discussion are informed about how they should get ready to defend their view for a week before the discussion:

- a) They need to collect information, documents and proofs to support their view.
- b) They need to collect information, documents and proofs to negate the views of the opposite party.

✓ Moreover, three students who are thought to be qualified and fair enough within the class are selected as the members of the jury.

✓ The jury uses the table given below for scoring. The evaluation is done out of 10 points.

✓ The discussants of both groups are informed about the criteria of scoring and evaluation.

THE SECOND STAGE:

✓ The groups of the discussion take their seats in a face to face position in front of the whole class.

GROUP A	Points for Proving his own view	Points for Negating the opposite view	Points for Elocution and manner of speaking	Points for Kindness and Respect	TOTAL POINTS	GROUP B	Points for Proving his own view	Points for Negating the opposite view	Points for Elocution and manner of speaking	Points for Kindness and Respect	TOTAL POINTS
Student 1						Student 1					
Student 2						Student 2					
Student 3						Student 3					
Student 4						Student 4					
TOTAL						TOTAL					

✓ The jury sits at a suitable place where they can comfortably watch the discussion.

✓ The discussion is carried out in three rounds.

✓ In the first session, each student gives a speech individually and presents only documents and proofs for the view he/she defends. Each discussant is given two or three minutes to talk. After all the discussants of both groups finish their presentation, the second session begins.

✓ In the second session, the members of both groups reciprocally speak regardless of a certain order and the discussion continues in that way. Parties not only present the evidence for their own arguments but also try to negate the views argued by the opposing group. In this part, one should pay attention that every discussant has an opportunity to speak.

✓ In the third session, each discussant is given one or two minutes to speak. Students from both groups make the most effective statements briefly as their last words to gain more points from the jury.

✓ The jury observe the discussants throughout the competition and make assessments in accordance with the evaluation schema given above.

✓ The result of discussion and the winning party is announced after the jury complete their evaluation on the basis of individual as well as group.

✓ At the end, the teacher delivers the following speech,

“Throughout history, people have made up rules and codes in the light of knowledge and experiences they have in order to establish a peaceful life in their society. Such laws have had influences on people having a life based on good morals. However, worldly codes and rules are not enough to make people develop moral values. On the other hand, religious laws that consist of divine commands and prohibitions as well as moral principles have always played a crucial role on accommodating peace and order in the society. Especially the divine rules that address the people’s conscience have kept them away from injustice and wrongdoings even at the times they have been alone and nobody could see what they are doing.”

DEVELOPING
AWARENESS

Gaining the Traits of Angels



THE GOAL

✓ Students notice that they will have a pure and clean heart as angels have by gaining beautiful characteristics.



DRAWING ATTENTION AND INCREASING MOTIVATION

✓ “And to Allah prostrate all that is in the heavens and all that is in the earth, of the live moving creatures and the angels, and they are not proud [i.e. they worship their Lord (Allah) with humility]. They fear their Lord above them, and they do what they are commanded.” (Chapter al-Nahl, 16: 49-50)



APPLICATIONS

1. The teacher makes an introduction saying: Angels always do good. They never disobey Allah’s commands. They do not commit any sin. They remember Allah constantly. They also pray for the goodness of the believers. That is why angels are known as the symbol of good, beauty and obedience to Allah. It is clear that there are lessons for people to draw from such characteristics of the angels. We can also be “a person who is like an angel” by developing good characteristics, doing good deeds and staying away from sins.

2. Afterwards, the teacher gives the survey form to the students in which beautiful moral characteristics are listed as below. The teacher asks them to read and examine it, and then asks them to select three of their friends and write their names they consider as the candidates to be “a person who is like an angel” on the form. The teacher asks them to evaluate whether the three candidates they have chosen have eleven beautiful

characteristics or not, and tells them to put a checkmark () in the box next to the candidate’s name if he/she has such traits. The teacher also reminds them to be fair in their evaluation.

3. The survey forms are collected after the students fill in them. Three students who have got the most checkmarks () in the whole class are determined.

4. The three students who are selected by the votes of their classmates come to the board. The teacher congratulates them by calling them as “the Angels of our Class” since they have good morality like angels. All their classmates also congratulate them by their applauses.

5. Finally, the teacher states that the ultimate purpose of our religion is to bring up people with good morality and manners, and adds that whoever spends effort to that end would be able to attain beautiful characteristics like angels.

	TRAITS OF THE PERSON WHO IS LIKE AN ANGEL	1st Can- didate	2nd Can- didate	3rd Can- didate
	QUESTIONS OF THE SURVEY
1	He/she never hurts anyone, never breaks anyone's heart.			
2	He/she never speaks rude and abusive words.			
3	He/she knows his/her limits, respects others' rights.			
4	He/she shares whatever he/she has without hesitation, never acts like stingy people.			
5	He/she listens to other people's problems and tries to help them.			
6	He/she fulfills his/her duties without delay, he/she is hardworking.			
7	He/she never backbites,			
8	He/she never feels jealous of others because of their success and superiority..			
9	Everybody loves and respects him/her.			
10	Everybody likes his/her cleanliness and tidiness.			
11	His/her teachers love and appreciate him/her.			
The total number of checkmarks each of the candidates has got				

If the candidates you have determined carry the signs of good morality as mentioned above, put a checkmark () in the box next to his/her name. Then, tell who has got the most checkmarks () from among your candidates to your teacher.

DEVELOPING AWARENESS

Determining Good and Bad Habits



THE GOAL

- ✓ Students become aware of their weak and strong sides in terms of their morality.
- ✓ Students realize that they should strengthen their weak sides in terms of their morality.



DRAWING ATTENTION AND INCREASING MOTIVATION

- ✓ We will do a practice together that we have not tried before and that you are going to find very different. Everything you will have learned by the end of this practice will be known only by you. It will remain as your secret if you wish.



APPLICATION

1. The teacher gives a speech to the students similar to the following:

Imagine you secluded yourself in a room where you can stay alone and you saw a dream. In your dream, our beloved Prophet in extremely white clothes is coming toward you with a light beam illuminating everything around. You feel very excited when you see him! You do not know what to do. You bend down to kiss his hand but he withdraws his hand and you cannot kiss. He passes a letter with a green envelope he took out of his pocket to you, and says:

— I wrote down your behaviors that I like and I dislike concerning your relationship with other people in this letter. If you read them and follow what I advise, Allah will be pleased with you, and I will be very delighted.

The dream ends... Then, you tell what happens as follows:

After that, I excitedly opened the envelope and started to read the letter. Indeed, my good behaviors as well as wrongdoings I used to do were written in the letter. There were some advices for me at the end of the letter. When I read it to the end, I felt very relaxed. From then on, I decided to be more careful about the matters that our Prophet drew my attention to correct, and to improve the points more about which he appreciated me. In the letter, it was written as follows:

2. Thereafter, the students are told to take a pen and write down exactly what they think that it was written in the letter coming from the Prophet

3. The teacher allows the students who want to read what they have written to their friends.

4. Finally, the teacher asks the students what kind of benefits they got from such a practice.

*The Letter Coming From
Our Beloved Prophet*

Dear son/daughter.....!



DEVELOPING
AWARENESS

Keeping the Heart Pure



THE GOAL

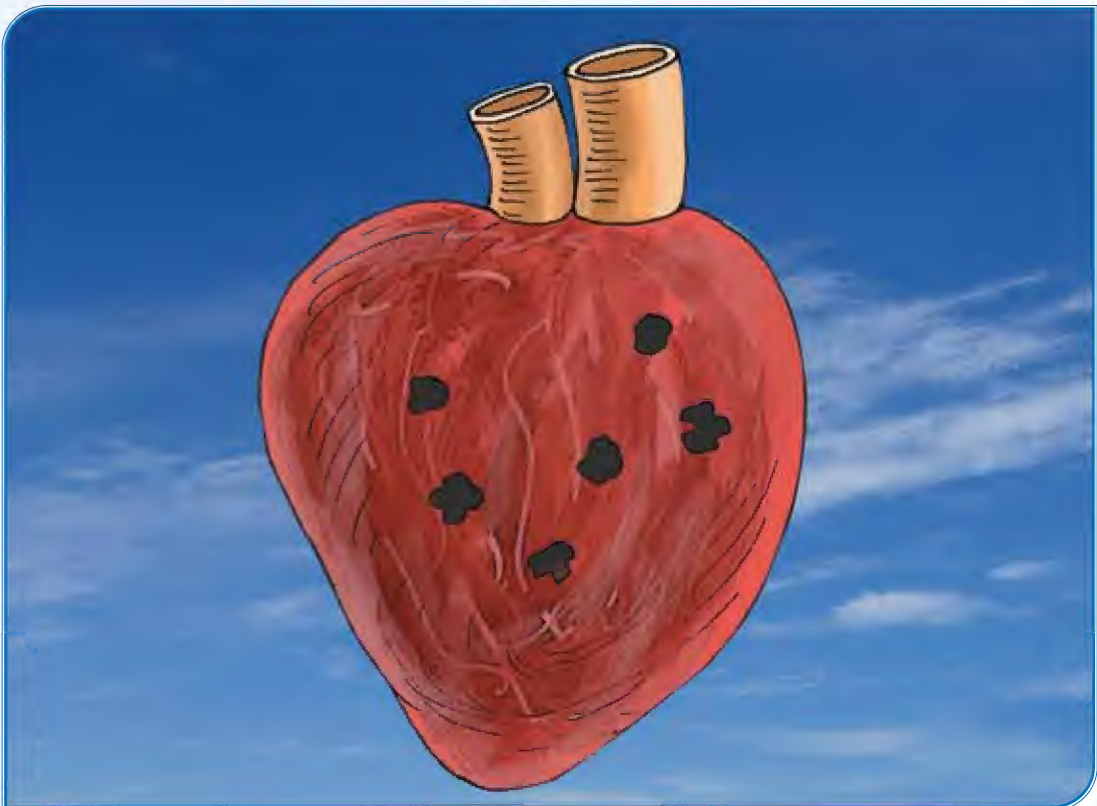
- ✓ Students learn that committing sins hurt the nice feelings in the heart.
- ✓ Students comprehend that all evils in the heart can be wiped off by good behaviors.



DRAWING ATTENTION AND INCREASING MOTIVATION

✓ “And establish prayer at the two ends of the day and at the approach of the night. Indeed, good deeds do away with misdeeds. That is a reminder for those who remember.” (Chapter Hud, 11: 114)

✓ Once our Prophets said, “When the believer commits sin, a black spot appears on his heart. If he repents and gives up that sin and seeks forgiveness, his heart will be polished. But if (the sin) increases, (the black spot) increases so much that it covers the entire heart and destroys it in time.” (Ibn Maja, Zuhd, 29)





APPLICATIONS

Two pictures of heart symbolizing human heart are given below. The black colored heart represents the heart of the one who is lost in evil deeds and wrongdoings, and the sins he/she commits. As for the white colored heart, it represents the heart of the one who tries to stay away from evil deeds and sins and to attain good characteristics. It also represents the good deeds he/she has fulfilled.

There are codes given next to the good and bad moral characteristics in both of the hearts. According to this, one needs to gain beautiful traits listed in the white heart in order to purify his/her heart from bad characteristics given in the black heart. The remedy for the bad moral trait is good moral characteristics. You need to add the code numbers given at the left side of the bad moral behaviors in order to heal them. Each number obtained by addition corresponds to one beautiful moral characteristic given in the white heart.

Now, it is your task to find out which bad characteristics can be healed by which good characteristic.

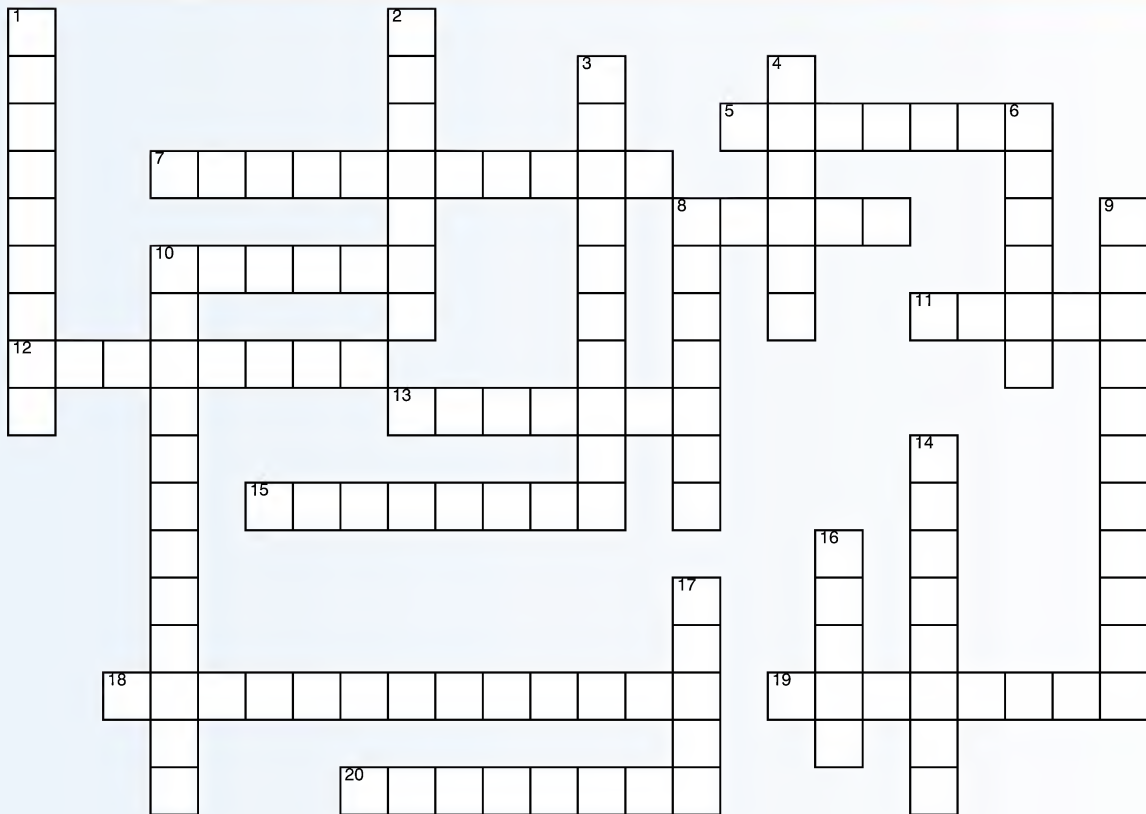
FOR EXAMPLE:

We reach “9” by adding the numbers given in the code (2043) which corresponds to the word “slander.” “9” corresponds to the expression “having mercy” in the white heart. So, according to this, having mercy is the remedy for the sin of slandering.

- | | |
|---------------------------------------|---|
| • (15) Righteousness | • (23) Generosity |
| • (16) Obedience to Divine Commands | • (8) Modesty |
| • (18) Tolerance | • (24) Patience and peacefulness |
| • (11) To love | • (8) Admire |
| • (6) Honesty | • (20) Having good manners |
| • (17) To cover other people's faults | • (13) Showing respect to other people's rights |
| • (9) To have mercy'd'auitui | |

- | | |
|----------------------------------|--|
| o (2043) Slander | o (3915) Bad suspicion about others |
| o (1743) Lying | o (1043) Envy |
| o (3620) Mocking | o (5183) Searching other people's faults |
| o (1318) Gossip | o (5189) Stinginess |
| o (2175) Arrogance | o (5678) Rashness |
| o (1393) Rebellion against Allah | o (7814) Shamelessness |
| o (1302) Cheating | |

CROSSWORD ABOUT GOOD MORALS



ACROSS

5. Spending prodigally the marvelous graces Allah gave us without recognizing their value
7. One's knowing the value of what he/she has and confining himself/herself to it, not being covetous.
8. Having the feeling of compassion and humane sentiment toward all created beings since they are all created by Allah.
10. Being jealous of what Allah gives to others by ignoring the graces and skills He granted to us
11. Untruthful, made-up claims that disgrace the one who says it when the truth is revealed.
12. Showing something different from what it actually is in order to deceive others. One's deceiving himself/herself in reality.
13. Being able to distinguish who is right and who is wrong, and give everyone what he/she deserves.

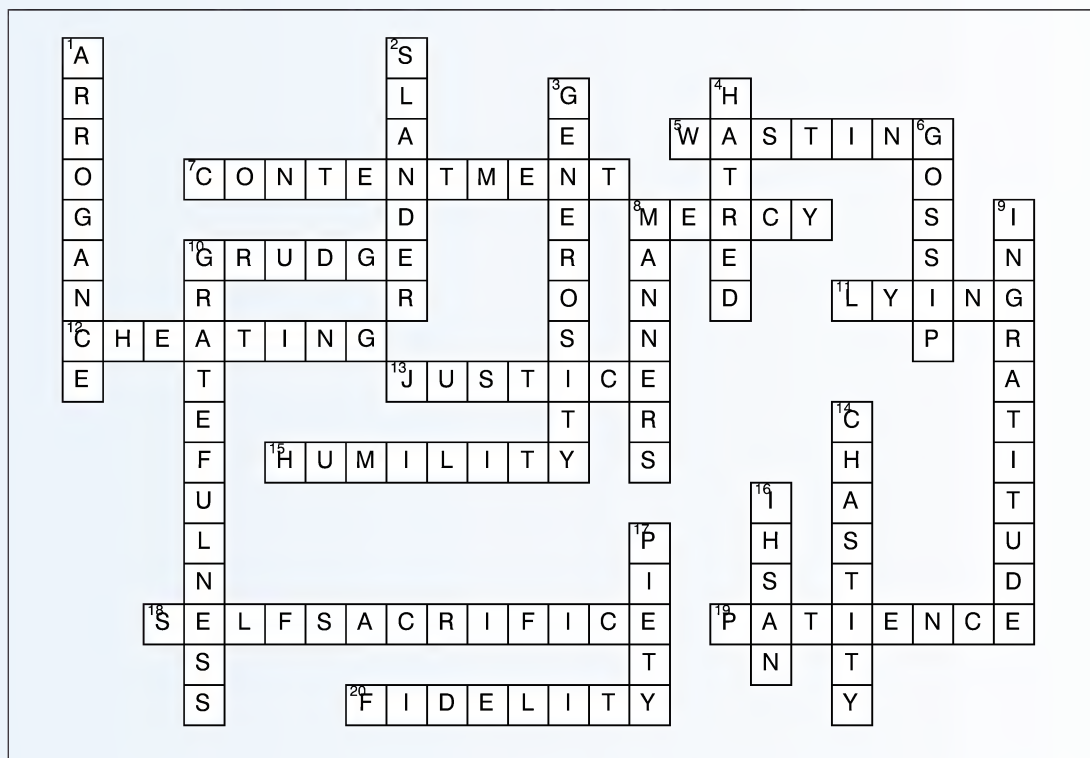
15. One's knowing his/her limits and not thinking himself/herself as superior to others
18. One's preferring his brother over himself and giving away what he has even when he is in need of the thing he gives.
19. Trust in Allah and taking refuge in Him in the face of calamities, and not rebelling against Him
20. One's having the feeling of gratefulness toward those who do good to him/her and remembering even the smallest goodness all the time.

DOWN

1. One's considering himself/herself as superior to others and looking down on everyone.
2. Accusing an innocent person with a crime that he did not actually commit.
3. Offering to those who are in need the things that Allah have granted us in abundance without expecting any payment.
4. Feeling grudge against someone instead of feeling love which is the most beautiful feeling given to people by Allah
6. Saying something about a person during his/her absence that he/she doesn't like if it is said to him/her directly. (metaphorically it is like eating the flesh of one's brother/sister in faith)
8. One's possessing all kinds of moral beauties in his/her character.
9. Ignoring the One who bestows graces while using those graces with pleasure.
10. Having the feeling of thankfulness toward Allah all the time because of unlimited graces He bestowed upon people.
14. Protecting the grace of honor that Allah bestowed on only human being.
16. One's acting with the consciousness that Allah always sees him/her.
17. Obedience to the commands and prohibitions of our Lord, Who loves us very much, as sensitively and as much as we can.

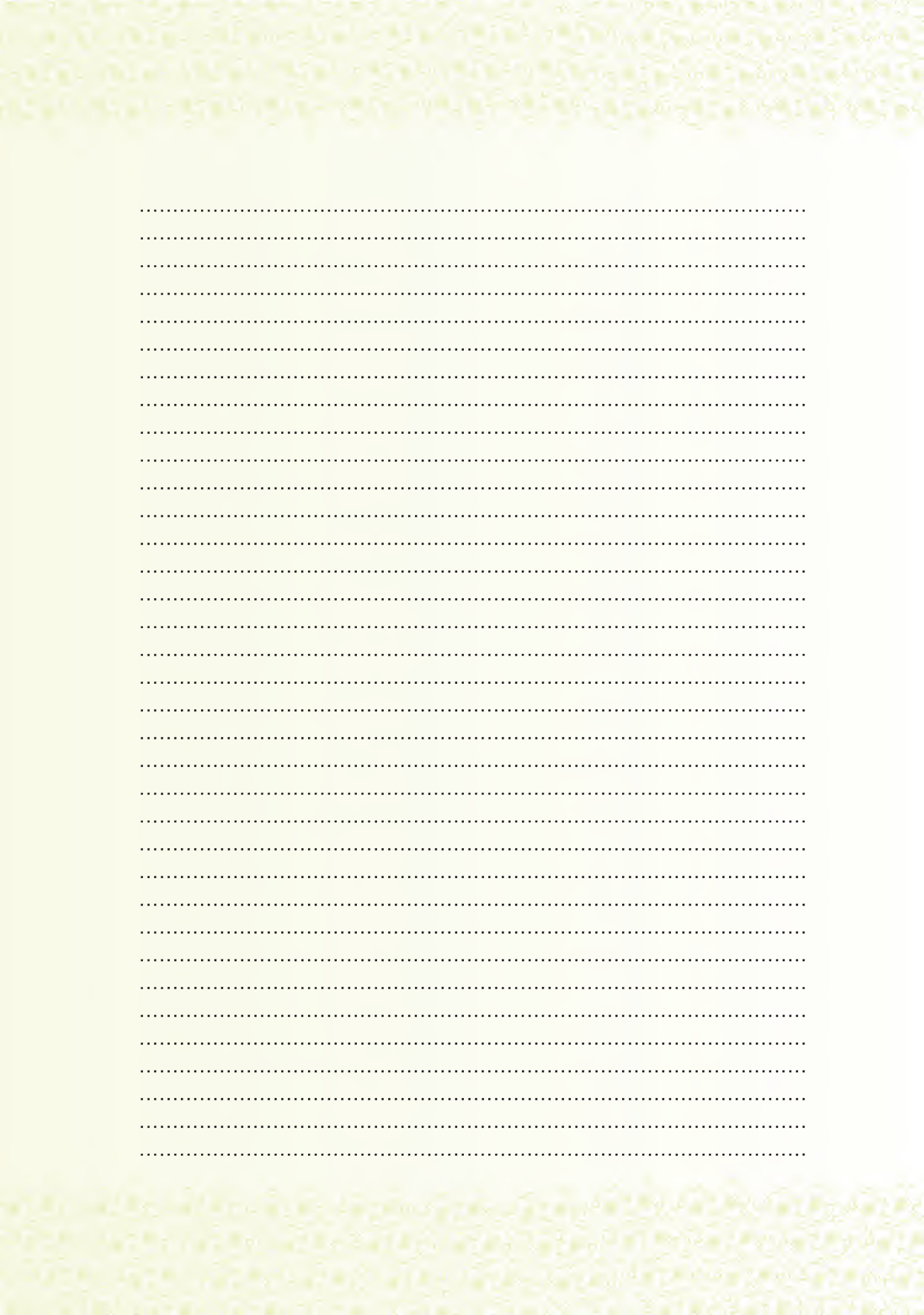
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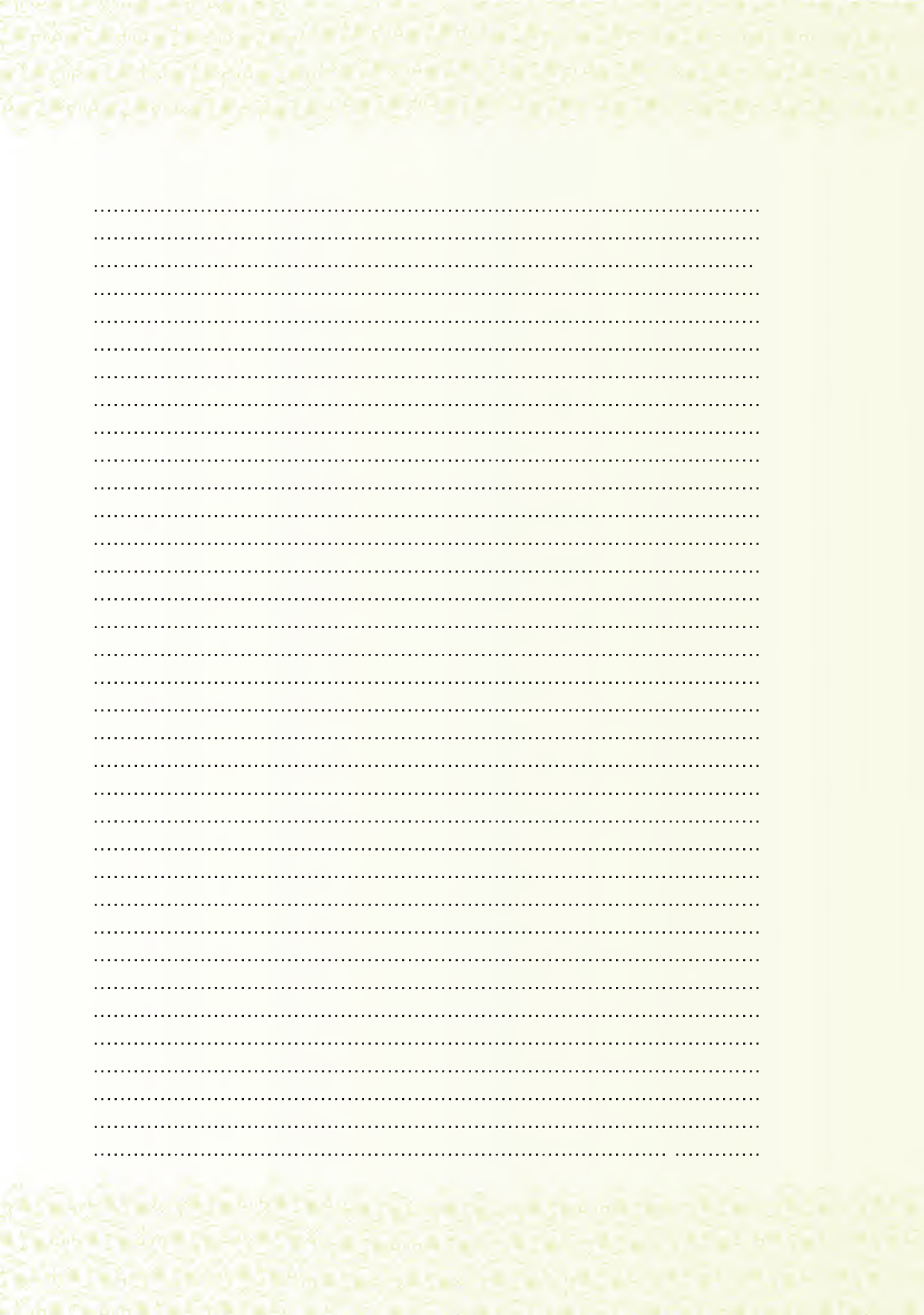
CROSSWORD PUZZLE OF HAVING GOOD MORALS



NOTES:

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